



# THE GREAT LIBERATION



**SIR JOHN WOODROFFE**  
*(At the Konarak Temple of Sun-god in Orissa)*

# THE GREAT LIBERATION

(MAHĀNIRVĀNA TANTRA)

BY

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(ARTHUR AVALON)

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## PREFACE TO THE SECOND EDITION

THE Indian Tantras, which are numerous, constitute the Scripture (*Śāstra*) of the Kaliyuga, and as such are a voluminous source of present and practical orthodox "Hinduism." The Tantra Śāstra is, in fact, whatever be its historical origin, a development of the *Karmakāṇḍā* (using that term in the general sense of ritual section of the scripture), promulgated to meet the needs of that age. Śiva says "For the benefit of men of the Kali age, men bereft of energy and dependent for existence on the food they eat, the Kaula doctrine, O auspicious one! is given" (Ch IX, verse 12). To the Tantras we must therefore look if we would understand aright both ritual, *yoga*, and *sādhana* of all kinds as they exist to-day, as also the general principles of which these practices are but the objective expression.

Yet of all the forms of Indian Śāstra, the Tantra is that which is least known and understood, a circumstance in part due to the difficulties of its subject-matter and to the fact that the key to much of its terminology and method rests with the initiate. The present translation is, in fact, the first published in Europe of any Indian Tantra. An inaccurate version rendered in imperfect English was published in Calcutta by a Bengali editor some twelve years ago, preceded by an Introduction which displayed insufficient knowledge in respect of what it somewhat quaintly described

as "the mystical and superficially technical passages" of this Tantra. A desire to attempt to do it greater justice has in part prompted its selection as the first for publication. Another reason for such selection is that this Tantra has been the subject of Indian Commentary and Bengali translation. This Tantra is, further, one which is well known and esteemed, though perhaps more highly so amongst that portion of the Indian public which favours "reformed Hinduism" than amongst some Śākta Tāntrikas, to whom, as I have been told, certain of its provisions appear to display unnecessary timidity. The former admire it on account of its noble exposition of the worship of the Supreme Brahman, and in the belief that certain of its passages absolutely discountenance the orthodox ritual. Nothing can be more mistaken than such belief, even though it be the fact that "for him who has faith in the root, of what use are the branches and leaves". This anyone will discover who reads the text. It is true that, as Ch VII, verse 94, says. "In the purified heart, knowledge of Brahman grows," and *Brahmajñāne samutpanne krtyākrityang na vidyate* (When Brahman knowledge has arisen there is no longer distinction of what should or should not be done). But the statement assumes the attainment of *Brahmajñāna*, and this, the Śāstra says, can be attained, not by Vedantic discussions nor mere prayer, after the manner of Protestant systems of Christian worship, but by the *Sāadhanā* which is its main subject-matter. I have referred to Protestant systems, for the Catholic Church possesses an elaborate ritual and a *sāadhanā* of its own which is in many points strikingly analogous to the Hindu system. The section of Tāntrikas to whom I have referred are, I believe, also in error. For the design of this Tantra appears to be, whilst conserving commonly-recognised Tāntrik principles, to secure that, as has sometimes proved to be the case, they are not abused. Pārvatī says (Ch I, verse 67). "I fear, O Lord! that even that which

Thou hast ordained for the good of men will, through them,  
turn out for evil ”

*Hitāya yāni karmāni kathitāni tvavā prabho*

*Manye tāni mahādeva vīparītāni mānave*

It is significant, in connection with these observations, to note that this particular Tantra was chosen as the subject of commentary by Śrīmad Hariharānanda Bhārati, the Guru of the celebrated Hindu “reformer,” Rājā Ram Mohun Roy As to this see Chapter V of “*Śakti and Śākta*”

The Tantra has been assigned by one of my informants to the division known as Viśnukrāntā and the eclectic Vīlāsa Sampradāya According to the Mahāsiddhasāra it belongs to Rathakrāntā It was first published by the Ādi-Brāhma-Samāja in 1798 Śakābda (A D 1876), and was printed in Bengali characters, with the notes of the Kulāvadhūta Śrīmad Hariharānanda Bhārati under the editorship of Ānanda-chandra Vidyāvāgīsa The preface to this edition stated that three MSS, were consulted, one belonging to the library of the Samāja, the second supplied by Duṅgādāsa Chaudhuri, and the third taken from the library of Rājā Ram Mohun Roy This text appears to be the basis of subsequent publications It was again printed in 1888 by Śrī Kṛṣṇa Gopāla Bhakta, since when there have been several editions with Bengali translations, including that of Śrī Prasanna Kumāra Śāstrī The late Pandit Jīvānanda Vidyāsāgara published an edition in Devanāgarī character, with the notes of Hariharānanda, and the Venkateśvara Press at Bombay have issued another in similar character with a Hindi translation

The translation published is that of the first part only It is commonly thought (and was so stated by the author of the Calcutta edition in English to which I have referred)

that the second portion is lost. This is, however, not so, though copies of the complete Tantra are rare enough. The full text exists in manuscript, and I hope that an opportunity may some day be given of publishing a translation of it. I came across a complete manuscript some two years ago in the possession of a Nepalese Pandit. The exact date of the MSS. I forget. It was about Śakābdā 1,300 or say some 500 years old. He would, however, only permit me to make a copy of his manuscript on the condition that the *Śalkarma* Mantras were not published. For, as he said, virtue not being a condition precedent for the acquisition of *siddhi* in, that is, power to work, such Mantras, their publication might enable the evilly disposed to harm others, a crime which he added, was, in his own country, where the Tantra Śāstra was current punishable by the civil power. I was unable to persuade him even with the observation that the mere publication of the Mantra without knowledge of what is called the *Prayoga* (which cannot be learned of books) would in any case be ineffectual. I could not give an undertaking which would have involved the publication of a mutilated text, and the reader must therefore for the present be content with a translation of the first part of the Tantra, which is generally known, and has, as stated, been several times printed. The incident has further value than the direct purpose for which I have told it. There are some to whom "the Tantra," is "nothing but black magic," and all its followers are "black magicians". This is of course absurd. In this connection I cannot avoid interposing the observation that certain practices are described in Tantra which, though they are alleged to have the results described therein, yet exist "for delusion". The true attitude of the higher Tāntrika is illustrated by the action of the Pandit who, if he disappointed my expectations, at any rate by his refusal afforded an answer to these too general allegations

The second portion of the manuscript in his possession contained over double the number of Ślokas to be found in the first part here published

The edition which has been used for the translation is that (now out of print) edited and published at Calcutta by Śrī Kṛṣṇa Gopāla Bhakta in Chaitra 1295 Bengālī era (April, 1888), with Commentary of Śrīmad Hariharānanda Bhāratī, and with additional notes by the learned and lately deceased Pandit Jaganmohana Tarkālamkāra. A new edition of the same work has been published with further notes by the latter's son, Pandit Jñānendranātha Tantraratna since deceased

This valuable Commentary alone is not, however, suitable for the general reader, for it assumes a certain amount of knowledge on his part which he does not possess. I have accordingly, whilst availing myself of its aid, written my own commentary. For the first edition I also wrote an Introduction explaining certain matters and terms referred to or presupposed by the text which, as they required a somewhat more extended treatment, could not be conveniently dealt with in the footnotes. Some of the matters there explained were, though common and fundamental, seldom accurately defined. Nothing, therefore, was lost by a re-statement of them with an intention to serve such accuracy. Other matters were of a special character, either not generally known or misunderstood. The Introduction, however, did not profess to be an exhaustive treatment of that with which it dealt. On the contrary, it was but an extended note written to help some way towards a better understanding of the text by the ordinary reader. Since however the date of the first edition I have published a number of works on the Śāstra both of a popular and technical nature. These more fully deal with the matters treated of in the former Introduction which is therefore no longer

needed.<sup>1</sup> To the reader who would understand this work I would recommend the books "*Śakti and Śākta*" where in a popular manner the author has explained the doctrine and ritual of the Śākta Tantras of which the present volume is one; "*The Garland of Letters*" (Varnamālā) dealing with "Sound" (Śabda) and the technique of Mantra which forms so important a part of the Tantraśāstra that its other and common name is Mantra-Śāstra; and the "*Serpent Power*," which has as its subject Yoga and in particular that portion of it which is done by the arousing of Kuṇḍalinī Śakti, famous in all Tantras. The reader who desires to come into the closest contact with the Indian spirit in these matters will find what he wants in the two volumes "*Principles of Tantra*"<sup>2</sup> under which title I have published a translation of the Tantratattva by Pandit Śivacandra Vidyārṇava. Other works on the Tantraśāstra which I have published will be found in the advertisement at the end of this book. Further ritual detail is given in the English Introductions to my series of "Tantrik Texts". There are, however, some matters in the Śāstra or its accompanying oral tradition which the reader must, and if disposed thereto will, find out for himself. This, too, is implied by the saying in this Tantra that it is by merit acquired in previous births that the mind inclines to Kaula doctrine (Chapter VII, verse 99). However this may be, no one will understand the Śāstra who starts his inquiry with a mind burdened with the current prejudices against it, whatever be the truth some of them may possess by reason of actual abuse of Śāstric principles. I have taken advantage of the present edition which supersedes the last to correct mistakes

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<sup>1</sup> Since published as "Introduction to Tantra Śāstra" Fourth Edn., 1963

<sup>2</sup> Now published in one volume Third Edn, 1960

and to improve the translation generally Working in a new field it is difficult to escape error

The Sanskrit text is in preparation and when ready will form Vol XIII of the series of Tantrik Texts issued with the aid of Indian Pandits under my general editorship

In conclusion, I wish to thank my Indian friends for the aid they have given me in the preparation of this and other kindred works, and to whom I am indebted for much information gathered during many pleasant hours which we have spent together in the study of a subject of common interest to them and myself The Tantras generally are written in comparatively simple Sanskrit For their rendering, however, a working knowledge of their terminology and ritual is required, which can be only fully found in those to whom it is familiar through race, upbringing, and environment, and in whom there is still some regard for their ancient inheritance As for others, they must learn to see through the Indian eye of knowledge until their own have been trained to its lines of vision In this way we shall be in the future spared some of the erroneous presentments of Indian beliefs common in the past and even now too current

*Fagernes Valdres*

ARTHUR AVALON

17th August, 1927





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Apsarās<sup>1</sup> and in the forest depths flocks of Kokila<sup>2</sup> madened with passion sing; where (Spring)<sup>3</sup> Lord of the Seasons with his followers ever abides—the Lord of Mountains (Kailāsa); peopled by troops of<sup>4</sup> Siddha,<sup>5</sup> Cārana,<sup>6</sup> Gandharva,<sup>7</sup> and Gānapatya<sup>8</sup> (1-5). It was there that Pārvatī,<sup>9</sup> finding Śiva, Her gracious Lord, in mood serene, with obeisance bent low and for the benefit of all the worlds questioned Him, the Silent Deva,<sup>10</sup> Lord of all things movable and immovable,<sup>11</sup> the ever Beneficent<sup>12</sup> and ever

<sup>1</sup> Beautiful and voluptuous Deva-yoni (*vide post*) of Indra's heaven, wives of the Gandharvas, produced at the churning of the ocean

<sup>2</sup> Or Koel, the black or Indian cuckoo (*Cuculus Indicus*)

<sup>3</sup> Vasanta, whose followers are the Koel bird (*supra*), the vernal breeze, the black bee, etc (see *Raghuvamśa* of Kālidāsa, Sarga ix, verses 24 *et seq*)

<sup>4</sup> Hence the Mountain Kailāsa—the residence of Śiva—is called Gana-parvata (frequented by troops of Spirits), because peopled and surrounded by enormous hosts of attendant Spirits and Deva-yoni begotten by the Deva (Devas eva yonih—nidāna-bhūta—yasya), who are, according to the definition of the *Amara-kośa*, Vidyādhara, Apsarā, Yakṣa, Rākṣasa, Gandharva, Kinnara, Piśāca, Guhyaka, Siddha, and Bhūta

<sup>5</sup> Beneficent Deva-yoni of great purity, possessing the eight magical powers (Siddhi), inhabiting, according to some, the Bhuvan-loka To them (according to the *Gāyatrī Tantra*, chap x) Gaṇeśa first preached the Tantras after he himself had received them from the mouth of Śiva

<sup>6</sup> Celestial dancers, singers, and bards or panegyrists of the Devas

<sup>7</sup> Deva-yoni, who, according to the *Viṣṇu Purāṇa*, were sons of Brahmā, "born imbibing melody", celestial musicians and choristers, who play and sing at the banquets of the Devas, belonging, together with the Apsarās—their wives—to Indra's heaven

<sup>8</sup> The Vināyakas Aspects and followers of Gaṇeśa, one of whose names is Gana-pati

<sup>9</sup> Spouse, or Śakti, of Śiva, so called as being the Daughter of Parvata, the Mountain (Himavat, Himālaya, that which has, or is, the abode of snow) Hence She is called Gīri-jā, Gīri-sutā, Haimavatī

<sup>10</sup> Because then observing the vow of silence (Mauna-vrata) Deva=luminous One. Devam=Diptimantam (Bhāratī)

<sup>11</sup> The organic and inorganic world. He is Carācarajagadguru, that is, the Father (Pitā) of all that move and are motionless

<sup>12</sup> Sadāśiva, the Ever Gracious One from whom all that is good and auspicious issues

Blissful One,<sup>1</sup> the nectar of Whose mercy abounds as a great ocean, Whose body is Pure Sattva Guna,<sup>2</sup> He Who is white as camphor and the Jasmine flower,<sup>3</sup> the Omnipresent One, Whose raiment is space<sup>1</sup> itself, Lord of the poor and the beloved and loving Master of all Yogīs,<sup>5</sup>

<sup>1</sup> Sadānanda He who is all-bliss and who is the delight of the good (Sat)

<sup>2</sup> Suddha-sattva-maya—that is, whose body is predominantly composed of the first of the three Gunas or qualities in things, Sattva, Rajas, and Tamas. And so Śiva is stated to be Sātvika. The Gunas are never dissociated. Rajas and Tamas are always operating in relation to Sattva but here Sattva is predominant (Sattva-pradhāna). In the experience of Pāramesvara during cosmic life all is presented (this is Sattva). Sattva goes on (this is the effective force of Rajas which merely keeps Sattva going on *as such*). Hence Sattva is not strained or pierced by Rajas. Tamas operates as a tendency only but not as an effective force because nothing is veiled or suppressed in Īvara Experience. He is Sarvajña and Sarvaśīti. Still everything may be veiled during Laya or Cosmic Susupti, so that there is a tendency to veiling. Here Śiva is referred to as the Supreme Lord, in His Sattva aspect, called Śādāsiva, the Cause of Release, the Conferrer of Blessing (Anugrahada), the ever Blissful One (*vide post*), and (later) Jñānamaya. Śiva, in His Sātvika quality, is also called Mrda (Happiness) in the *Mahimnah-stava*. He has other aspects (see *post*).

<sup>3</sup> Kunda (*Jasminum multiflorum* or *pubescens*). Similar descriptions of the Deva to that which follows are found in almost all the Tantras, as in *Śāradā tilaka* (chap xviii). The *Nibandha Tantra* describes Him as of a vermilion colour (Sindūra-varṇa). “I salute Īsa, gem-crowned, Whose head ornament is the shining beauty of the Moon, with smiling lotus face, from Whose forehead an eye looks forth, Whose body is beautified by bright ornament, Who, holding a trident and Tanka, places the palm of His hand on the high and rounded breast of His Beloved (Spouse), Who Himself places one hand on His left thigh and holds a red night lotus (Kūvalaya) in the other.” The night lotus, “the wife of the moon,” is also generally white.

<sup>4</sup> Esoterically, he is represented naked as the Yogīs are. In the esoteric sense he is Dīganbara, or “clothed with space,” in the sense that He is Omnipresent. The infinity of space or the points of the compass clothe Him.

<sup>5</sup> Ascetic followers of, and adepts in, the Yoga doctrine. Śiva, by his great austerities, is the Lord and Exemplar of all ascetics. He is Yogindra. Yoga is Pāramātmacintana (Bhārati). Yogī-vallabha which is rendered “beloved of Yogīs” may also mean “He whose loved ones are the Yogīs.”



## CHAPTER XIII

## INSTALLATION OF THE DEVATA

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## CHAPTER XIV

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# THE GREAT LIBERATION

(MAHĀNIRVĀNA TANTRA)<sup>1</sup>

## CHAPTER I

### THE LIBERATION OF BEINGS

THE enchanting summit of the Lord of Mountains,<sup>2</sup> resplendent with all its various jewels, clad with many a tree and many a creeper, melodious with the song of many a bird, scented with the fragrance of all the season's flowers, most beautiful, fanned by soft, cool, and perfumed breezes, shadowed by the still shade of stately trees,<sup>3</sup> where cool groves resound with the sweet-voiced songs of troops of

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<sup>1</sup> Bhārati says that Sadāśiva of limitless power (Ameyasakti) after having framed the Six Āmnāyas (see Woodroffe's *Śakti and Śakta*) was moved by the Mother, the Ādisakti, to reveal this Tantra which is mighty and the Bridge across the Ocean of Kula (Kulavārīrāśi). When the Kali age, the uprooter of all acts of merit and the instigator of endless hateful sins, commenced then Pārvatī, the Mother, became anxious for the salvation of men who are averse to meditation upon the Supreme (Paramātmā) and other religious practices and on the other hand are addicted to sinful acts. She therefore questioned Śiva who abides on Mount Kailāsa concerning the means whereby they may be saved.

<sup>2</sup> Mount Kailāsa, the Paradise of Śiva. Esoterically, the Sahasrāra Padma (see *Tripurā sāra*, cited in Bhāskaraśāstra's Commentary on *Lalitā-sahasra nāma*, v 17). *Kulārṇava* says that there is Kailāsa where His worshippers are gathered. The first few lines on this page are somewhat freely rendered.

<sup>3</sup> Literally, covered by the shadows of great trees, the shadows of which are motionless, that is, the trees are so great and so close to one another that there is perpetual shade.

Whose coiled and matted hair<sup>1</sup> is wet with the spray of Gangā<sup>2</sup> and (of Whose naked body) ashes are the adornment<sup>3</sup> only; the passionless One<sup>4</sup> Whose neck is garlanded with snakes and skulls of men, the three-eyed One,<sup>5</sup> Lord of the three worlds,<sup>6</sup> with one hand wielding the trident and with the other bestowing blessings<sup>7</sup>; easily appeased, Whose very substance is unconditioned Knowledge;<sup>8</sup> the Bestower of eternal Liberation,<sup>9</sup> unconditioned,<sup>10</sup> from whom

<sup>1</sup> Jatā, as worn by ascetics in serpentine coils (Jatājūta).

<sup>2</sup> Hence He is called Gangā-dhara. When the Ganges descended from heaven He intercepted it by His head, so that the earth might not be crushed by the weight of the falling stream. It is said that the Ganges was first held in the water-jar (Kamandalu) of Brahmā, then in the hair of Śiva, and lastly in the body of Jahnū, whence it is called the Jāhnavī (see Śamkarācārya's *Gangastakam* in *Hymns to the Goddess*).

<sup>3</sup> Vibhūti-bhūṣita, which Bhāratī translates as in text, but, as pointed out (ed. Bhakta), Vibhūti may here also refer to the eight Siddhis which Śiva possesses, viz., Animā, Laghimā, Prāpti, Prākāmya, Mahimā, Īśitva, Vaśitva, Kāmāvasāyitā. Vibhūti is also halo or aura.

<sup>4</sup> Śānta (the tranquil) and Atīta (the transcendent), are aspects of Śiva. In man Śānta is he who has controlled his Antahkarana. As Śruti says "This fire is verily Rudra Himself, of Him there are two bodies, one fierce and the other gentle" (*Tattvīriya saṃhitā*, 5-7-3).

<sup>5</sup> Tri-locana: one eye (symbolically the inner eye of wisdom) being in the forehead. From this eye flashed the light which consumed the body of the Deva of Love—Kāma-deva—and at the expiration of a Kalpa, the Devas. According to Arrian, the Indian Bacchus (Bhaga, or Śiva) was called Thriambus, possibly a corruption of Tryambaka, "three-eyed". The Devī is called Tryambakī, because She is the Mother of the Three—Brahmā, Viṣṇu, and Rudra. And this also is the esoteric meaning of Tryambaka as applied to Śiva, the "Father of the Three" (see the *Mṛtyuñjaya-mantra*, chap. v, 211).

<sup>6</sup> Tri-loka, i. e. The heavenly, earthly and nether worlds.

<sup>7</sup> Trisūla-vara-dhārinam which Bhāratī says may also mean "He who carries the excellent Trisūla" (trident).

<sup>8</sup> Jñāna-maya, that is who is, Samvit itself. Jñāna is here, according to Hariharānanda, experience of the true nature of all that is (*Tattvataḥ samasta-padārthāvabodhah*).

<sup>9</sup> Kaivalya-phala-dāyaka the giver of the fruit of Sādhana and Yoga which is Kaivalya or Videha-mukti, the bodiless Liberation or Nirvāna of the Advaitins.

<sup>10</sup> Nirvikalpah=Nirgato vikalpo vivīdhā kalpanā yasmāt, that is He who is free of all Kalpanā, the dual experience in which there is "this" and "that".

comes no fear,<sup>1</sup> Changeless, Stainless,<sup>2</sup> One without defect,<sup>3</sup> the Benefactor of all, and the Deva of all Devas<sup>4</sup> (6-10)

Śrī Pārvatī said

O Deva of the Devas, Lord of the world, Jewel of Mercy, my Husband, Thou art my Lord, on Thee I am ever dependent and to Thee I am ever obedient Nor can I say ought without Thy word If Thou hast affection for me, I crave to lay before Thee that which passes in my mind Who else but Thee, O Great Lord,<sup>5</sup> in the three worlds is able to solve these doubts of mine, Thou Who knowest all and all the Scriptures (11-13)

Śrī Sadāsiva<sup>6</sup> said

What is that Thou sayest, O Thou Great Wise One<sup>7</sup> and Beloved of My heart, I will tell Thee anything, be it ever so bound in mystery, even that which should not be spoken of before Ganesa<sup>8</sup> and Skanda<sup>9</sup> Commander of the

<sup>1</sup> Nirātanka There is no need to fear Him

<sup>2</sup> Niranjana (Anjana=Collyrium), which, however, Hariharānanda Bhārati translates as "incomprehensible to the ignorant" The *Śabda-kalpa-druma* gives the definition as Nīratam anjanam iva ajñānam yatra (one in whom no ignorance like a black stain exists) "the perfect Knower"

<sup>3</sup> Nirāmaya He is Health itself

<sup>4</sup> Devadeva=Deveśa that is He rules over the Devas, Indra and others

<sup>5</sup> Mahesvara, or Great Lord, and Supreme Person

<sup>6</sup> It is Śiva, "the Ever-Auspicious," and Mahāśūnya who here speaks, voluntarily assuming form for the benefit of His devotees (see also verse 8 of *Ānanda-lahari* of Śaṅkarācārya, and verses 12-43 of Suresvarācārya's *Mānasollāsa*, and Bhīṣkararīya, Commentary on *Laṭṭā-sahasra-nāma*, v 174)

<sup>7</sup> Mahā-prājña

<sup>8</sup> and <sup>9</sup> Both sons of Śiva, the first being the elephant-headed Deva (for Dhīrī, see *Mantra-mahodadhi*, chap 11), who—according to the *Gāyatrī Tantra* (chap 1)—wrote down the Tantras at the dictation of Śiva, and the second Kumāra, or Kṛtukeya, the War God and Leader of the celestial army, who was begotten by Śiva at the request of Devas to destroy the Demon Tīrākāsura, and so called because brought up by the six celestial Kṛtukās In begetting Kṛtukeya Pārvatī was

Hosts of Heaven What is there in all the three worlds which should be concealed from Thee? For Thou, O Devī, art My very Self. There is no difference between Me and Thee<sup>1</sup> Thou too art omnipresent. What is it then that Thou knowest not that Thou questionest like unto one who knoweth nothing (14-16)

The pure<sup>2</sup> Pārvatī, gladdened at hearing the words of the Deva, bending low made obeisance and thus questioned Śamkara<sup>3</sup> (17)

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unable to retain Śiva's seed, which was then thrown into Fire (hence called Kaumāra-tejah, see ch vi, 148 notes), Who, unable to keep it, threw it into Gangā, who in turn threw it into a reed-forest, where Kārtikeya was born Hence he is called "Reed-born" (Śara-janmā), and because he shamed Kāma-deva by his beauty, he is called Kumāra (see *Matsya Purāna*). The reason why these two are referred to is to show the greatness of the mystery revealed. Beloved and powerful as they are they yet know it not

<sup>1</sup> Mama rūpā'sī devī tvam na bhedo'sti tvayā mama for in their ultimate ground both Śiva and Śakti are one The former is the static aspect of the Supreme Consciousness (Samvit) and the latter its kinetic aspect as Creative Power Power (Śakti) and Possessor of power (Śakti-mān) are one It is a commonplace of the Śākta Tantras that there is no Śiva without Śakti nor Śakti without Śiva In the *Sanat Kumāra Sam*, speaking of devotion to Pārvatī, it is said "Janārdana (Viṣṇu) is thus in the form of Devī as well as in His own form, for the husband and wife, being one, the only One is worshipped as two." Rūpa is form and function Rūpyate rūpakriyāviśistā vidhīyate, iti, rūpā. They are one in the ground and one in the manifestation Some read Mātavarūpā for Mama rūpā, that is, myself

<sup>2</sup> Sādhvī, fem of Sādhū, good, virtuous, pure The *Devī-bhāgavata Purāna* says "Thou art praised as Sādhvī (the virtuous One) on account of unequalled fidelity (to Thy Lord)" Also *Lalitā-sahasranāma*, v 43, where the Commentator Bhāskararāya cites the Ācārya (*Saundaryalaharī*), 96 "How many poets share the wife of Brahmā? Cannot every one by means of wealth become the lord of Śrī (wife of Viṣṇu)? But, O Virtuous One (Sādhvī)! First among faithful women, Thy breasts are untouched save by Mahā-deva, and not even by the paste of Kuruvaka" (made of the leaves of the red amaranth, and used to redden the cheeks, breasts, palms, and soles of Indian women)

<sup>3</sup> Śiva the "Blissgiver" is as Hara the creator, as Śaṅkara protector, and as Rudra, destroyer

Śrī Ādyā<sup>1</sup> said

O Bhagavān<sup>2</sup> Lord of all, Greatest among those who are versed in Dharma,<sup>3</sup> Thou in former ages in Thy mercy<sup>4</sup> didst through Brahmā<sup>5</sup> reveal the four Vedas<sup>6</sup> which are the propagators of all Dharma<sup>7</sup> and which ordain the rules of life for all the varying castes<sup>8</sup> of men and for the different stages<sup>9</sup> of their lives (18-19) In the First Age,<sup>10</sup> men

<sup>1</sup> Pārvatī, so called as being the Ādyā, or Primordial Śakti, or Power of the Deva symbolised as Her Spouse

<sup>2</sup> Bhagavān—that is, one possessed of the six Aisvaryas Śrī (auspiciousness), Vīrya (power), Jñāna (wisdom), Vairāgya (dispassion), Kīrti (glory), and Māhātmya (greatness) See Wilson's *Viṣṇu Purāṇa*, vol v, p 212 All these are in the Devī, Who is hence called Bhagavatī (see *Devī-bhāgavata Purāṇa*, Śakti-rahasya, Bhāskararāya, loc cit v 65)

<sup>3</sup> Law of Form and rule of right living

<sup>4</sup> Appeal is made to the pity of the Lord so that as he had liberated the men of the Satya and Tretā and Dvāpara ages (Yuga) by the teachings of Śruti, Smṛti and Purāṇa, so He may save the men of the Kali age by revealing this Tantra

<sup>5</sup> Brahmāntaryāminā, that is, He as the Supreme Brahman inspired Brahmā The Sacred Scripture of the Hindus was communicated by the Supreme to, and revealed by, Brahmā, called in the *Śrīmadbhāgavata* "the Primeval Poet" The *Śrīmadbhāgavata* says "Let the sage be pleased with Me, Who am the remembrancer of the sublime Śruti unto the mind of Aja (Brahmā), Who sent Brahmā, from Whose mouth issued the Word (Sarasvatī)" (Book II, chap iv, verse 22) In the text Śiva is thus spoken of as the Supreme The Veda is Brahman Brahmā was not its Author, but Revealer (*Brhannūla Tantra*, chap iv) It came out of Brahman as His breathing (*Tāmala Tantra*)

<sup>6</sup> Rgveda, Yajurveda, Sāmaveda, and Atharvaveda, which are breathed forth by Brahman (*Brhadāranyaka Upaniṣad*, chap xi, 1, 4, v 10) These are known as Śruti

<sup>7</sup> Sarvadharmaḥ pabrahmāḥ

<sup>8</sup> Varna

<sup>9</sup> Āśrama

<sup>10</sup> Kṛta, or Satya Yuga This and the following verses deal with the characteristics of the different Yugas, or Ages

by the practice of Yoga<sup>1</sup> and Yajña<sup>2</sup> prescribed by Thee were virtuous and pleasing to Devas and Pitrs<sup>3</sup> (20). By the study of the Vedas, by Dhyāna and Tapas,<sup>4</sup> and the conquest of the senses, by acts of mercy<sup>5</sup> and charity<sup>6</sup> men were of exceeding power<sup>7</sup> and courage,<sup>8</sup> industry<sup>9</sup> and prowess,<sup>10</sup> adherents of the true Dharma,<sup>11</sup> good<sup>12</sup> and truthful,<sup>13</sup> and, mortals though they were, they were yet like Devas and went to the abode of the Devas (21, 22) Kings then were faithful to their engagements and were ever concerned

<sup>1</sup> Yoga is defined in chap xiv, verse 123, as the union of the individual and the Supreme Ātmā (Jīvātmanor aikyam) Cf Patañjali—Yogah citta-vṛtti-nirodhah and *Śārādātīlaka*, ch xxv

<sup>2</sup> In a particular sense sacrifice and in a general sense worship

<sup>3</sup> Mean the human Ancestors, generally up to the seventh generation, to whom Pinda and water are offered, and whose food is Svadhā, and then the lunar Ancestors of the human race From Brahmā, the first Pitā, issued Marīci, Atri, Āngiras, Pulastya, Pulaha, Kratu, Prachetas, the mental sons, and thence the Agnisvāttāh, Saumyāh, Havismantah Usmāpāh, Ājyapāh

<sup>4</sup> Meditation and austerities The term Tapas is also used in a very wide sense such as here observance of the Cāndrāyāna and other rites which involve mortification of the body for self-discipline and worship generally It is of three kinds, bodily (Śarīra), by speech (Vācika), and in mind (Mānasa) Each of these again may be Sāttvika, Rājāsika or Tāmasika Dhyāna is meditation on the supreme Spirit (Paramātmacintana)

<sup>5</sup> Dayā that is the desire to relieve the distress of others without being moved thereto by hope of reward

<sup>6</sup> Dāna is gift to the deserving of money and other things honestly acquired by the giver, that is, they were not covetous

<sup>7</sup> Mahābalāh Amara defines Bala=Sthaulya-sāmarthya-sainyesu, that is, material or physical power or soldiery

<sup>8</sup> Mahāvīryāh or valour of which *Medinī* says Vīryam prabhāvo śukre ca tejah-sāmarthyayorapi

<sup>9</sup> Mahāsattvaparākramāh Sattva=Vyavasāya or industry

<sup>10</sup> Parākrama=Śaurya, might or prowess

<sup>11</sup> Satyadharmaparāh

<sup>12</sup> Sādhavah which Bhāratī says=Svasvadharmavartinah, that is, they followed their respective Dharmas

<sup>13</sup> Satyasankalpāh

with the protection of their people, upon whose wives they were wont to look as if upon their mothers, and whose children they regarded as their very own (23) The people, too, did then look upon a neighbour's property as if it were mere lumps of clay, and, with devotion to their Dharma,<sup>1</sup> kept to the path of righteousness (24) There were then no liars, none who were selfish, thievish, malicious, foolish, none who were evil-minded, envious, wrathful, gluttonous, or lustful, but all were good of heart and of ever blissful mind Land then yielded in plenty all kinds of grain, clouds showered seasonable rains, cows gave abundant milk, and trees were weighted with fruits (25-27) No untimely death there was, nor famine nor sickness Men were ever cheerful, prosperous and healthy, and endowed with all qualities of beauty and brilliance Women were chaste and devoted to their husbands Brāhmanas, Ksatriyas, Vaisyas, and Śūdras<sup>2</sup> kept to and followed the Dharma<sup>3</sup> of their respective castes in their worship and attained the final Liberation (28-29)

After the Krta<sup>4</sup> Age had passed away, Thou didst in the Tretā Age<sup>5</sup> perceive Dharma to be in disorder, and that men were no longer able by Vedic rites to accomplish their desires For men, through their anxiety and perplexity, were unable to perform these rites in which much trouble had to be overcome, and for which much preparation had to be made<sup>6</sup> In constant distress of mind they were neither

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<sup>1</sup> Satyadharmaparāh

<sup>2</sup> The four varnas, or castes

<sup>3</sup> See p 7, n 3 They used to worship Parameśvara according to their respective Dharmas or in other practices suited to each of these castes

<sup>4</sup> The First, or Satya Yuga

<sup>5</sup> The Second Age

<sup>6</sup> *E g*, Austerities which accompany the singing of the Sāmaveda and the Soma-yajña—the Kṛchra-prāyaścitta, the Ati-kṛchraprāyaścitta, and the Kṛchra, and the like



able to perform nor yet were willing to abandon the rites (30-32).

Having observed this, Thou didst make known on earth the Smṛti Scripture<sup>1</sup> which explains the meaning of the Vedas, and thus delivered from sin, which is cause of all pain, sorrow, and sickness, men too feeble for the practice of Tapas<sup>2</sup> and the study of the Vedas For men in this terrible ocean of the world,<sup>3</sup> who is there but Thee to be their Cherisher, Protector, Saviour, their fatherly Benefactor, and Lord? (33-34)

Then, in the Dvāpara Age,<sup>4</sup> when men abandoned the good works prescribed in the Smṛtis, and were deprived of one half of Dharma<sup>5</sup> and were afflicted by ills of mind and body they were yet again saved by Thee, through the instructions of the Sāṃhitās<sup>6</sup> and other religious lore (35-36).<sup>7</sup>

<sup>1</sup> Such as the Dharmaśāstra of Manu and other books on family and social duty prescribing for Pravṛtti-Dharma as the Upanisads reveal Nivṛtti-Dharma Each of the four ages has its special Śāstra, differing presentments of the Truth revealed by Śruti in Satya Yuga, Śruti, in Treta, Smṛti, in Dvāpara, Purāṇa, in Kaliyuga the Āgama or Tantra Śāstra See *Tārā-pradīpa*, ch I, and Introduction to *Principles of Tantra*

<sup>2</sup> *Ibid* and *ante*, p 8, n 4

<sup>3</sup> Ghora-samsāra-sāgara—that is, the world is an ocean, in the waters of which are things of terror and evil, causing sorrow and pain. For a safe crossing there is need of the guidance of the Lord, and so in the Stotra in chap III, verse 63, He is called the “Vessel of Safety in the Ocean of Being”

<sup>4</sup> The Third, or Dvāpara Yuga

<sup>5</sup> That is, had but one-half of the religious merit of the First Age.

<sup>6</sup> The term literally means collection and varies as Tarkālamkāra says according to the age to which it is applied Thus in Tretā it means Manu and other Smṛtis, in Dvāpara the Purāṇas and in Kali the Āgamas, Nigamas and 64 Tantras for each of the Krāntās

<sup>7</sup> The Purāṇas and the like

Now the sinful Kali Age<sup>1</sup> is upon them, when Dharma<sup>2</sup> is destroyed, an Age full of evil customs and deceit. Men pursue evil ways. The Vedas have lost their power, the Smṛtis are forgotten, and many of the Purāṇas,<sup>3</sup> which contain stories<sup>4</sup> of the past, and show the many ways (which lead to Liberation), will, O Lord<sup>1</sup> be destroyed. Men will become averse from religious rites, without restraint, maddened with pride, ever given over to sinful acts, lustful, gluttonous, cruel, heartless, harsh of speech, deceitful, short-lived, poverty-stricken, harassed by sickness and sorrow, ugly, feeble, low, stupid, mean, and addicted to mean habits, companions of the base, thievish, calumnious, malicious, quarrelsome, depraved, cowards, and ever-ailing,<sup>5</sup> devoid of all sense of shame and sin, shameless seducers of others' wives<sup>6</sup>

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<sup>1</sup> The Fourth, or worst of the Ages. It is for this age that the Tantra Śāstra is prescribed. So it is said in the *Kulārṇava Tantra*

Kṛte śrutyudito dharmas tretāyām smṛti-sambhavaḥ  
Dvāpare tu purāṇoktaḥ kalavāgasammataḥ

In the Satya or Kṛta Age Dharma is as taught in Śruti. In Tretā Smṛti is followed. The Dharma of the Dvāpara Age is as spoken of in the Purāṇas and in the Kali Age it is as approved in the Āgama. That is these are the respective Scriptures for the Ages, differing presentments of the means for attainment of the one Truth which all Ages seek.

<sup>2</sup> See *ante*, p. 7, n. 3

<sup>3</sup> Sacred Books of the Hindus

<sup>4</sup> Itihāsa (histories)

<sup>5</sup> In *Śrīmad-bhāgavata* (chap. 1, verse 10) it is said "Verily, O Righteousness, in the Kali Age men are generally short lived, indolent, of short understanding, unfortunate, and afflicted." On which Viśvanātha Chakravartin's gloss is "Men in this age are generally short-lived, yet, if they live a little longer, they care not to know about the Supreme Being. Where persons are somewhat active in this respect, yet they are very short of understanding, and therefore unable to understand the nature of the Supreme Being. Even if they be intelligent and endeavour to understand such things, they are unfortunate, and fail to secure the company of righteous men, and even if they do they are subject to disease, pain, and sorrow" (ed. Mahendranāth Chatterjee, p. 34)

<sup>6</sup> That is devoid of the sense of the depravity in so doing, Pīṣanda followers of Non-Vaidik sects

Vipras will live like the Śūdras,<sup>1</sup> and whilst neglecting their own Sandhyā<sup>2</sup> will yet officiate at the sacrifices of the low<sup>3</sup> They will be greedy, given over to wicked and sinful acts, liars, hypocrites, ignorant, deceitful, mere hangers-on of others, the sellers of their daughters,<sup>4</sup> degraded,<sup>5</sup> averse to all Tapas and Vrata<sup>6</sup> They will be false in doctrine and practice, and yet think themselves wise They will be without faith or devotion,<sup>7</sup> and will do Japa<sup>8</sup> and Pūja<sup>8</sup> with no other end than to dupe the people They will eat unclean food and follow evil customs, they will serve and eat the food of the Śūdras, be dependent on others<sup>9</sup> and lust after low women,<sup>10</sup> and will be wicked and ready to barter for money even their own wives to the low In short, the only sign that they are Brāhmanas will be the thread<sup>11</sup> they wear. Observing no rule in eating or drinking or in other matters, scoffing at

<sup>1</sup> The lowest caste. Vipras are Brāhmanas (*Veda-pāthād bhaved uprah*)

<sup>2</sup> Samdhyā-vandana, for Samdhyā is also a Devī. The prayers said thrice daily by the Brāhmanas

<sup>3</sup> A-yājya-yājaka Ayājya is a person for whom by reason of his habits in life religious rites cannot be performed, and incompetent to employ a Brāhmana A superior Brāhmana will not perform sacrifices in their houses Degraded (Patita) Brāhmanas do so

<sup>4</sup> That is, demanding money for giving their daughters (or sons) in marriage

<sup>5</sup> Vrātya one fallen from his Dharma One who is ignorant of the Gāyatrī and has not been invested with the sacred thread before completion of his sixteenth year

<sup>6</sup> A part of the ritual called Naimittika Karma

<sup>7</sup> Śraddhā-bhakti-parāmmukha, that is, devoid of belief in the Vedas.

<sup>8</sup> Recitation of Mantra and worship

<sup>9</sup> Bhrtakāh=Bharanāyatta-jīvanāh, i.e., dependent on others for their support.

<sup>10</sup> Vrsalī-ratī-kāmukāh a Vrsalī is a low Śūdra woman, with usually strong animal passions

<sup>11</sup> That is, the Yajña-sūtra, or sacrificial thread Brāhmanyacinham etāvat kevalam sūtra-dhāranam

the Dharma Scriptures, no thought of pious speech ever so much as entering their minds, they will be but bent upon the injury of the good (37-50)

By Thee also have been spoken for the good and Liberation of men the Tantras, a mass of Āgamas and Nigamas,<sup>1</sup> which bestow both Enjoyment and Liberation,<sup>2</sup> containing Mantras<sup>3</sup> and Yantras<sup>4</sup> and rules as to the Sādhana<sup>5</sup> of both Devīs and Devas By Thee, too, have been described many forms of Nyāsa,<sup>6</sup> such as those called Srstī, Sthitī (and Samhāra)<sup>7</sup> By Thee, again, have been described the various

<sup>1</sup> See Introduction to Author's *Principles of Tantra* The Āgama is that form of Tantra in which Śiva is the Guru and the Devī the Śiṣya (disciple), whilst in the Nigama the converse is the case Ganeśa wrote down both these and gave them to the Siddhas Some times the two terms are used in the same sense

<sup>2</sup> Tantrāni bhukti-mukti-karāni Bhoga, as enjoyment, is of five kinds pleasant sound (Śabda), pleasure of touch (Sparsa), the sight of beautiful things (Rūpa), the pleasure arising from the faculties of taste (Rasa), and smell (Gandha) The Tantra gives both Enjoyment and Liberation

<sup>3</sup> See *Śālī and Śākta*

<sup>4</sup> Diagrams used for worship, as to which see *ibid* *Kaulāvalī Tantra* says

Yantram mantra-mayam proktam, mantrātmā devataiva hi,  
Dehātmanor yathā bhedo, yantra-devatayos tathā

(The substance of Yantra is Mantra, the Devatā is Mantra The distinction between Yantra and Devatā is of that between the body and the Ātmā or Self) As to the great Śrī Yantra of which the *Yoginī hrdaya* says (Ch I) "When the Supreme Śakti of Her own will assumes the form of the Universe and sees Her own becoming then the Śrīcakra (Yantra) comes into being" See Introduction to *Tantrarāja Tantra*

<sup>5</sup> Ritual worship, etc, see as to all the above *Śakti and Śākta*, and *Garland of Letters*

<sup>6</sup> A rite, as to which see *Ibid*

<sup>7</sup> Antar-mātrkā-nyāsa, which consists in mentally placing the Mātrkā in the six Cakras, is called Sthitī (existence, maintenance) Nyāsa Bāhya-mātrkā-nyāsa is of two kinds—the external placing by voice and hand of the letters of the alphabet from A to Kṣa, which is called Śrstī (creation) Nyāsa, and the placing of letters in the reverse order from Kṣa to A, is called Samhāra (dissolution) Mātrkā

seated positions<sup>1</sup> (of Yoga), such as that of the "tied"<sup>2</sup> and "loosened" lotus,<sup>3</sup> the Paśu, Vīra, and Divya classes of men,<sup>4</sup> (the knowledge of which, leads to the attainment of Siddhi in the Mantras of the Devatās<sup>5</sup> (51-52). And yet again it is Thou Who hast made known in a thousand ways rites relating to the worship with woman,<sup>6</sup> and the rites which are done with the use of skulls,<sup>7</sup> a corpse,<sup>8</sup> or when

<sup>1</sup> Āsanas are positions in Yoga practice, as to which see Arthur Avalon's *Serpent Power*

<sup>2</sup> Baddha-padmāsana

<sup>3</sup> Mukta-padmāsana

<sup>4</sup> This refers to the three characteristic dispositions of men—Paśu-bhāva, Vīra-bhāva, Divya-bhāva—as to which see *Śakti and Śākta*. Tarkālakāra refers the reader to *Kaulāvalī* (p 34), *Hara-tattvadidhiti* (p 364) and *Prāṇatosinī* (p 544, 2nd Ed), also to *Kaulikāncanadīpikā*. The *Bhāvacūdāmani* and *Sarvollāsa* give these distinctions in greater detail

<sup>5</sup> Devatā-mantrasiddhidāh, that is, grant Siddhi or mastery in the Mantras of the Devatās. All men cannot worship alike, all men cannot realise the supreme experience by one and the same process. So different aspects of Divinity (Istadevatā) and forms of worship are prescribed by the Gurus to men of different temperaments. Thus the *Kulārṇava Tantra* says that the Guru must ascertain what the disciple is qualified for before he initiates him

<sup>6</sup> Latā-sādhana, the fifth Tattva. Latā, which literally means a creeper, is a Tāntrika term for woman, who is thus thought of embracing man as the creeper clings to a tree. And so the *Yoga-Vāstha* describes (Nirvāṇa Prakaraṇa, chap xvii) Gaurī, the half of the body (Ardhāṅgī) of Śiva, "embracing Him as the Mādhavī creeper clasps the young Āmra-tree with Her bosom like a cluster of blossom, and her eyes resembling the lines of black bees fluttering in the summer sky." In *Śākuntalam* the Mādhavī is described as married to the Sahakāra (mango-tree)

Tarkālakāra says that Latāsādhana is that Sādhana in which the Sādhaka is assisted by his Śakti. Rules relating to it are given in the *Kaulāvalī*, p 29, *Prāṇatosinī*, p. 618, 2nd edition, *Gandharva Tantra*, p 60. The Yoga method is different in *Śivasamhitā*, p 75, also *Hathapradīpikā* and *Yoga Cīntāmaṇi*.

<sup>7</sup> Munda-sādhana, one of the Tāntrika Āsanas

Mundāsana is of differing kinds. The Sādhaka sits in manner enjoined over the head of a Candāla, or on the heads of a Candāla, a jackal or a monkey or on the heads of a jackal, a monkey, a snake and two Candālas or on a hundred human heads. All these heads are put inside a raised mud platform on which the Sādhaka sits

<sup>8</sup> Śavāsana. This is another Tāntrika Āsana

In Śavāsana in the Mantra method the Sādhaka sits on the corpse of a Candāla and does japa of his Mantra (see *Kaulāvalī*, p 52). In

seated on a funeral pyre<sup>1</sup> (53) By Thee, too, have been forbidden both Pasu-bhāva and Divya-bhāva<sup>2</sup> If in this Age the Pasu-bhāva cannot exist, how can there be Divya-bhāva<sup>3</sup> (54) For the Pasu must with his own hand<sup>4</sup> collect leaves, flowers, fruits, and water, and should not look at a Śūdra<sup>5</sup> or even think of a woman<sup>6</sup> (55) On the other hand, the Divya is all but a Deva, ever pure of heart, and to whom all opposites are alike,<sup>7</sup> free from attachment to worldly things,<sup>8</sup> the same to all creatures<sup>9</sup> and forgiving (56) How can men with the taint of this Age upon them, who are ever of restless mind, prone to sleep and sloth, attain to purity of disposition?<sup>9</sup> (57) O Śamkara<sup>10</sup> by Thee,

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the Yoga method the Sādhaka lies on his back and practises Yoga according to the instructions of his Guru See the account given in the *Gheranda Samhitā*, *Haṭhapradīpikā*

<sup>1</sup> Citāroha, a Tāntrika Āsana

In Citāroha or Citāsādhana the Sādhaka sits on an extinguished but not purified pyre and does Japa of his Mantra in manner enjoined (see *Kaulāvalī*, p 48)

<sup>2</sup> Pasu-bhāva-divya-bhāvau svayam eva nivāritau As to these dispositions, see *Śakti and Śākta* For the apparent meaning of this passage, vide Introduction by A Avalon to vol vi, Tāntrik Texts

<sup>3</sup> In Smārta worship, or that prescribed by Smṛti, the worshipper (or his wife) must with his own hand collect the materials for his worship, and with his own hand cook his food, which he dedicates to the Deity The meaning of the text is that in this Age this is impossible or difficult

<sup>4</sup> The follower of Smṛti (Paśu) should not at worship see the face of a Śūdra, or think of woman for his mind is weak

<sup>5</sup> As to the "Pañca tattva" in which woman is worshipped, see *Śakti and Śākta*

<sup>6</sup> Dvandvītiṭa, beyond all contraries He to whom heat and cold, pain and pleasure, etc., are the same

<sup>7</sup> Vitarāga=free from both love and hate He is not attracted or repelled by anything

<sup>8</sup> Sarvabhūte samah—nothing worldly is pleasing or displeasing to him He is the same to all men and animals

<sup>9</sup> Having in the preceding verses described the characteristics of the Paśu and Divya Bhūtas, He now proceeds to show that they do not avail for the evil and evil men of the Kaliyuga

<sup>10</sup> One of the names of Śiva The meaning of which is "the beneficent one" Śam=Kalyāṇam=Good Kuru=does He who does good

too, have been spoken the rites of Vīra-sādhana,<sup>1</sup> wherein are used the Pañcatattva<sup>2</sup>—namely, wine,<sup>3</sup> meat,<sup>4</sup> fish,<sup>5</sup> parched grain<sup>6</sup> and sexual union of man and woman<sup>7</sup> (58-59). But since the men of the Kali Age are full of greed, lust and gluttony, they will on that account neglect Sādhana<sup>8</sup> and will fall into sin, and having drunk much wine for the sake of the pleasure of the senses, will become mad with intoxication, and bereft of all notion of right and wrong<sup>9</sup> (60-61) Some men will violate the wives of others, some will become robbers, and others sinful men, in the indiscriminating rage of lust, will go (whoever she be)<sup>10</sup>

<sup>1</sup> Sādhana of Vīra-bhāva, practised by Vāmācārīs and some Kaulas. See *Śakti and Śākta*

<sup>2</sup> Next described (see *Ibid*)

<sup>3</sup> Madya This Tantra substitutes in certain cases Madhu-traya (see Chap viii, vv 175-178).

<sup>4</sup> Māmsa (*vide Ibid*)

<sup>5</sup> Matsya (*vide Ibid*)

<sup>6</sup> Mudrā, which has been spoken of as follows: Devānām moda-dā mudrā, tasmāt tām yatnataścaret, ("That which gives pleasure to the Devas is Mudrā Therefore should it be done with care,") and see chap 11 of *Nirvāna Tantra*

<sup>7</sup> Maithuna, vv 172 and 173 of chap viii, however, state that, owing to the limited intelligence and lust of the men of the Kali Age, they cannot recognise women to be manifestations of Śakti or Divine Power and for them, therefore, the worship of the feet only of the Devī is prescribed, just as Madhu-traya is substituted in lieu of wine In the Sāttvika Sādhana, this and the preceding terms have another and esoteric meaning (see *Śakti and Śākta*) There is Kīśorī-Sādhana amongst Vaisnavas

<sup>8</sup> See *Ibid*

<sup>9</sup> Kali-jā mānavā lubdhāh śīśnodara-parāyānāh

Lobhāt tatra patisyanti, na karisyanti sādhanam

Indriyānām sukhārthāya pītvā ca bahulam madhu,

Bhavisyanti madonmattā hitāhita-vivarjitāh

That is, owing to the lusts of men of this Age, the latter are likely to partake of the Pañca-tattva (wine, meat, etc) rather for the mere gratification of the senses than in the manner and for the object for which they were prescribed As to drinking see chap xi, vv 105-122 *post*

<sup>10</sup> Indicative of incest Na Karisyanti te mattāh pāpā yonivī-cāranam

with any woman (62) Excessive drinking and the like will disease many and deprive them of strength and sense. Disordered by madness, they will meet death, falling into lakes, pits, or in impenetrable forests, or from hills or house-tops (63-64) While some will be as mute as corpses, others will be for ever on the chatter,<sup>1</sup> and yet others will quarrel with their kinsmen and elders. They will be evil-doers, cruel, and the destroyers of Dharma<sup>2</sup> (65-66) I fear, O Lord<sup>1</sup> that even that which Thou hast ordained for the good of men will through them turn out for evil<sup>3</sup> (67) O Lord of the World<sup>1</sup> who will practise Yoga<sup>4</sup> or the many kinds of Nyāsa,<sup>5</sup> who will sing the hymns and draw the Yantra<sup>6</sup> and make Purascarana<sup>7</sup> (68) Under the influences of the Kali Age man will of his nature become indeed wicked and bound to all manner of sin (69) Say, O Lord of all the distressed<sup>1</sup> in Thy mercy, how without great pains men may obtain longevity, health, and energy, increase of strength and courage, learning, intelligence, and happiness; and how they may become great in strength and valour, pure

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<sup>1</sup> Tarkālamkāra here quotes the following verse from the *Kulārṇava* (ch xi)

Parihāsam pralāpamca vitandam bahu-bhāsanam  
Audāśīnyam bhayam krodham cakramadhye vivarjayet

When traced in the Cakra or circle of worship jest, purposeless talk, recrimination, garrulity, indifference and anger should be avoided

<sup>2</sup> Dharmamārgavilopakāḥ, that is destroyers of the true meaning of the injunctions of Dharma

<sup>3</sup> Hitāya yāni karmāni kṛtītāni tvayā Prabho<sup>1</sup>  
Manye tāni mahādeva vivarītāni mānave

In the event a true prophecy

<sup>4</sup> Yoga (see A. Avalon's *Serpent Power*)

<sup>5</sup> Nyāsa (see *Śakti and Śākta*)

<sup>6</sup> Diagrams (see *Ibid*)

<sup>7</sup> Puraścaraṇa is the repetition, a specific number of times and under specific conditions, of Mantras (see *Śakti and Śākta* by Woodroffe and *Puraścaryārnava* by the King of Nepal)

<sup>8</sup> Dīnēś, an epithet of Śiva



of heart, obedient to parents, devoted to their wives,<sup>1</sup> mindful of the good of their neighbour, reverent to the Devas and to their Gurus,<sup>2</sup> cherishers of their children and kinsmen (70-72), possessing the knowledge of the Brahman,<sup>3</sup> learned in the lore of, and ever meditating on, the Brahman. Say, O Lord<sup>1</sup> for the good of the world,<sup>4</sup> what men should or should not do according to their different castes<sup>5</sup> and stages of life<sup>6</sup> For who but Thee is their Protector in all the three worlds? (73-74).

End of the First Chapter,<sup>7</sup> of the *Mahānirvāṇa Tantra* which is the most excellent of all Tantras and wherein is set forth the essence of all Dharma, entitled “Questions<sup>8</sup> relating to the Liberation of Beings”.

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<sup>1</sup> Svadāraniratāh

<sup>2</sup> Spiritual teachers

<sup>3</sup> The Supreme.

<sup>4</sup> Lokayātrāyāh siddhyartham, that is, for the accomplishment of the world-harmony which is the realisation of the Dharma of each being.

<sup>5</sup> Varna.

<sup>6</sup> Āśrama

<sup>7</sup> Ullāsa a term which means that which arises or appears, that which is revealed Ullāsa also indicates joy.

<sup>8</sup> The questions of the Devī begin at v 18 and go on to the end of the Chapter, that is 57 verses in all.

## CHAPTER II

### THE WORSHIP OF BRAHMAN

HAVING heard the words of the Devī, Śamkara,<sup>1</sup> Bestower of happiness on the world,<sup>2</sup> great Ocean of Mercy, thus truly spoke <sup>3</sup>

Sadāsiva<sup>1</sup> said

O Exalted and Holy One!<sup>4</sup> Benefactress of the universe, well has it been asked by Thee By none has such an auspicious question been asked aforetime (1-2) Worthy of all honour art Thou, Who knoweth, what is right, O Benefactress of all born in this age!<sup>5</sup> O Gentle One! what Thou hast said is verily true O Parameśvarī, Thou art Omniscient Thou knowest the past, present and future,<sup>6</sup> and Dharma What Thou hast said about Dharma of the past, present, and future, is without doubt true<sup>7</sup> according to the injunctions<sup>8</sup> and appropriate<sup>9</sup> O Suresvarī!<sup>10</sup> men whether they be of the twice-born<sup>11</sup> or other castes, afflicted as they

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<sup>1</sup> Śiva (see note to v 58, ch I)

<sup>2</sup> Loka-samkaraḥ=Janānām kalyāṇasya utpādakah

<sup>3</sup> Tattvena kathayāmāsa He spoke of the essentials concerning which he was asked Here He commences to answer the Devī's questions relating to the saving of creatures

<sup>4</sup> Mahā-bhāge

<sup>5</sup> Kali Yuga

<sup>6</sup> Trī kālā

<sup>7</sup> Yathātattva

<sup>8</sup> Yathānyāya

<sup>9</sup> Yathāyogya

<sup>10</sup> Suresvarī, feminine of Suresvara, Lord of the Suras or Devas

<sup>11</sup> Referring here to the Brāhmanas, Ksatriyas, and Vaisyas, who are spiritually reborn on being invested with the sacred thread

are by this sinful Age,<sup>1</sup> and unable to distinguish the pure from the impure, cannot gain purity by the Vedic rituals, or the success of their desired ends or by the Samhitās<sup>2</sup> and Smṛtis<sup>3</sup> (3-6) Verily, verily, and yet again verily, I say unto you, O beloved, that in this Age<sup>4</sup> there is no way to Liberation but that proclaimed by the Āgama<sup>5</sup> (7) I, O Blissful One,<sup>6</sup> have already foretold in the Vedas,<sup>7</sup> Smṛtis,<sup>8</sup> and Purāṇas,<sup>9</sup> that in this Age the wise shall worship the Devas according to the Method enjoined in the Āgama (8). Verily, verily, and beyond all doubt, I say to you that there is no Liberation for him who in this Age, goes counter to such scripture and follows another (9). There is no Lord but I in this world, and I alone am He Who is spoken of in the Vedas, Purāṇas, and Smṛtis and Samhitās<sup>10</sup> (10). All these teach

<sup>1</sup> Kalikalmasadīnānām. As to which Bhārati says: those who are rendered wretched as a result of sins which are concomitants of the Kali Age

<sup>2</sup> Here Purāṇas (*vide* Ch I, vv. 30-33).

<sup>3</sup> *v ante*, p. 10, n 1

<sup>4</sup> Kali Yuga

<sup>5</sup> <sup>7</sup> *at* is, the Tantra Śāstras (see Introduction to *Principles of Tantra*) Tarkālamkāra quotes as from the *Uttara Tantra* the following verse, which also occurs in the *Kulārnava*

Sarvācārāt paribhrastah kulācāram samāśrayet  
Kulācārātparibhrasto rauravam narakam brajet.

(Let him who is fallen from all other Ācāras seek shelter in Kulācāra but he who is fallen from Kulācāra goes to the Raurava Hell.)

<sup>6</sup> Śivā, feminine of Śiva

<sup>7</sup> As to the assent of other Śāstras to the authority of the Tantras, see *Principles of Tantra*; the Atharva Veda, the Prasna, Kālīkā, Tārā, Nārāyana, Śiva, Nṛsiṃha-tāpanī, Gopālatāpanī Upanisads, and other works

<sup>8</sup> See notes under ch. I, 34-36

<sup>9</sup> The *Principles of Tantra loc cit*, refers to *Kālīkā Purāṇa*, *Skanda Purāṇa*, *Bhāgavata Purāṇa*, and others

<sup>10</sup> Here collections of Śāstras other than those named "He who is spoken of" (*Pratipādyo'smi*) that I am proved, shown, established in all these scriptures

that My abode is the Purifier of all the worlds,<sup>1</sup> and they who are averse to My doctrine are unbelievers and sinners, as great as those who slay a Brāhmana (11) Therefore, O Devi! the worship of him who heeds not My precepts is fruitless, and, moreover, such an one goes to hell<sup>2</sup> (12) The fool who would follow other doctrine heedless of Mine is as great a sinner as the slayer of a Brāhmana or of a woman, or a parricide, have no doubt of that (13)

In this Age<sup>3</sup> the Mantras<sup>4</sup> of the Tantras are efficacious,<sup>5</sup> yield immediate fruit, and are auspicious for Japa,<sup>6</sup> Yajña,<sup>7</sup> and all such practices and ceremonies (14)<sup>8</sup> The Vedic rites and Mantras which were efficacious in the First Age<sup>9</sup> have ceased to be so in this They are now as powerless as snakes, the poison-fangs of which are drawn They were fruitful in the Satya and other ages but in the Kali Age they are as if dead (15) The whole heap of other Mantras have no more power than the organs of sense of some image in a wall To worship with the aid of other Mantras is as fruitless as it is to cohabit with a barren woman Nothing is gained and the labour is lost (16-17) He who in this Age<sup>10</sup>

<sup>1</sup> Matpadam lokapāvanam Pada says Bhārati=Sthāna=place That is He is the source of all purity

<sup>2</sup> Naraka, the region of Yama the Judge of men and Ruler of the Hells, in which the wicked suffer (*Viṣṇu Purāṇa*, 207, 286)

<sup>3</sup> Kali Yuga

<sup>4</sup> See Woodroffe's *Garland of Letters*

<sup>5</sup> Siddha

<sup>6</sup> Recitation of Mantras See *Śakti and Śākta*

<sup>7</sup> Sacrificial rites

<sup>8</sup> He here says that in the Kali Age the Mantras given in the Vedas (Śrauta jātiya), are not of efficacy and it is the Mantras given in the Tantras which are efficacious to quickly give the desired object (Bhārati)

<sup>9</sup> Satya Yuga

<sup>10</sup> Kali Yuga See as to these verses Preface

On this Tarkālamkāra observes as follows What is the reason why the Vaidik Mantras were formerly fruitful but are no longer so? As a fact

seeks salvation by ways prescribed by others is like a thirsty fool who digs a well on the bank of the Jāhnavī<sup>1</sup> (18), and he who, knowing My Dharma, craves for any other is as one who with nectar in his house yet longs for the poisonous juice of the Ākanda plant<sup>2</sup> (19). No other path is there to

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the prescribed fruit may be gained by the doing of Vedic rites and following the Vaidika ācāra as also by doing the rites approved in the Smṛtis, Purānas, Śaivācāra, Vaiṣṇavācāra, Dakṣinācāra, Vāmācāra, Siddhāntācāra and Kaulācāra. The *Uttara Tantra* gives the relative excellence of Vedācāra, Vaiṣṇavācāra, Śaivācāra, Dakṣinācāra, Vāmācāra, Siddhāntācāra and Kaulācāra, the highest beyond which there is nothing higher. (Each of these Ācāras is more excellent than that which precedes them—see also *Kulārṇava*, Ch. II, vv 7, 8) Of these Ācāras the first three are included in Paśubhāva. Dakṣinācāra is mid-way between Paśu and Vīra, Vāma and Siddhānta are in Virābhāva and Kulācāra, though it is in Virācāra, in its highest stage attains to Divyabhāva. The reason why the Paśubhāva is forbidden in this Tantra is that in the Kali age no one can fully observe the rules of Vedācāra, Vaiṣṇavācāra and Śaivācāra. If this is not done then the Vaidika, Smārta, and Paurāṇik Mantras, rules and sacrifices cannot bear any fruit. Who in the present day is able to observe Vedācāra? Who after his investiture with the sacred thread lives in the family of the Guru rigidly observing the continent life (Brahmācārya) and who returning therefrom between the ages of 24 and 30 takes a wife and enters the life of a householder? Who again on his attaining the age of 50 years enters the stage of Vānaprastha? Do the Brāhmanas of the present day maintain themselves by what they earn by teaching or the performance of sacrifices? If (as is patent) the men of the present age are not observant of the injunctions (Śāśana) of the Vedas then how can they hope that the Vaidika rules will do them good? As a fact it is impossible to observe Paśubhāva. Thus no one can carry out the injunction which says that the Paśu should collect for himself leaves, flowers, fruits and water and should not look on a Śūdra or think of a woman. It is difficult to come across a pure Paśu who is not fallen by association with the wicked—with those who are fallen by keeping the company of Mlecchas, wine-drinking and other bad habits. On this account Śiva has said that there is no Paśubhāva in the Kali age. If there is no Paśubhāva there are no rites of Paśubhāva. Therefore under present circumstances no fruit can be gained by the use of Vaidik Mantras and the like which are appropriate for Paśubhāva only. It is on this account that Śiva revealed the Āgamas for the salvation of men who have fallen from their Ācāra. At present there is no path to Liberation outside the Āgama.

<sup>1</sup> Gangā, Ganges, so called as coming from out of the thigh of the sage Jahnu

<sup>2</sup> This exudes a white juice like milk but poisonous.

salvation and happiness in this life or in that to come like unto that shown by the Tantras which give both happiness and Liberation<sup>1</sup> (20) From my mouth have issued the several Tantras with their sacred legends and practices both for Siddhas and Sādhakas<sup>2</sup> (21) At times, O My Beloved<sup>1</sup> by reason of the great number of men of the Paśu<sup>3</sup> disposition, as also of the diversity of the qualifications<sup>4</sup> of men, it has in some places been said that the Dharma spoken of in the Kulācāra<sup>5</sup> Scriptures should be kept secret (22) And in some places again I have, O Beloved<sup>1</sup> revealed some Tantras with the object of inclining the minds of men thereto<sup>6</sup> Various are the Devas and Devīs who have been spoken of as also Bhairavas,<sup>7</sup> Vetālas,<sup>8</sup> Vatukas,<sup>9</sup> Nāyikās<sup>10</sup> and forms of worship

<sup>1</sup> Nānyāṁ panthā mukti-hetur īmūṭiṁ sukhāptaye

<sup>2</sup> Or, as it might be said analogically, "for adept and novice"

<sup>3</sup> See *Śakti and Śāli*

<sup>4</sup> Adhikāri-vibhedena Adhikāra means competency, qualification to perform a particular act or worship Thus that boy is entitled (Adhikāri) to the Upanayana ceremony whose Cūdīkarana (tonsure) ceremony has been performed

<sup>5</sup> The Tāntrika division of worshippers of that name, who follow the way (Ācāra) of Kula see Woodroffe's *Śakti and Śāli*

<sup>6</sup> Jiva-pravṛtti-kāriṇi kāricit kathitānyapi—that is, to create some desire in their minds so that they may be inclined towards it On this Bhārati says In the preceding verse He has enjoined secrecy in respect of some practices In this He says that He has also revealed some Tantras to induce men towards these practices without disclosing their difficulties In verses 23-24 he further develops the topic of the difference in Adhikāra

<sup>7</sup> Manifestation of Śiva (see following notes)

<sup>8</sup> The monkey-faced son of Śiva, born of Gauṇī after She had entered into the body of Rānī Tīrāvati, wife of Rājā Candira-sekhara There were two sons born, one Bhairava and another Vetāla See his history as given by the Muni Aurva to Rājā Sāgara in chap xlv of the *Kālikā Purāna*

<sup>9</sup> One of the terrific manifestations of Śiva, known as Bhairava, whose Vāhana is a dog There are others, such as Kāla Bhairava, Nakulesvara Bhairava

<sup>10</sup> Nāyikās are forms of Śakti, eight in number—Ugracandī, Prācandī, Candogṛā, Candā-nāyikā, Ati-candā, Cāmundī Candā, and Candāvatī

such as Śāktas,<sup>1</sup> Śaivas,<sup>2</sup> Vaiṣṇavas,<sup>3</sup> Sauras,<sup>4</sup> Gānapatyaś,<sup>5</sup> and others In them too, are described various Mantras<sup>6</sup> and Yantras<sup>7</sup> which aid men in the attainment of Siddhi,<sup>8</sup> and which, though they demand great effort, yet yield the desired fruit (23-25) As and when questions were asked of me by any one, so O Beloved, did I give as reply which was appropriate and of benefit to him<sup>9</sup> (26).

None before has ever questioned Me as Thou hast done for the advantage of all mankind—nay, for the benefit of all that breathes, and that, too, in such detail and with reference to the needs of the present age<sup>10</sup> Therefore, out of My affection for Thee, O Pārvatī! I will speak to Thee of the supreme Essence of essences (27-28) O Deveśī! I will state before Thee the very essence distilled from the Vedas and Āgamas,<sup>11</sup> and in particular from the Tantras (29). As men versed in the Tantras are to other men, as the Jāhnavī<sup>12</sup> is to

<sup>1</sup> Worshippers of the Devī, as the Śakti or Divine energy.

<sup>2</sup> Worshippers of Śiva

<sup>3</sup> Worshippers of Viṣṇu, of which the four chief sects are the Nimbārka, Rāmānuja, Vallabhācārī, and Mādhvacārī.

<sup>4</sup> Worshippers of the Sun

<sup>5</sup> Worshippers of Gaṇeśa formerly, but hardly now, a distinct sect. The worship of the Deva is popular in the Mahratta country, and all Hindus invoke this Deva before commencing any work or devotion.

<sup>6</sup> See Woodroffe's *Śakti and Śākta* or *Garland of Letters*

<sup>7</sup> *Ibid*

<sup>8</sup> Success, accomplishment, realisation (*Ibid*)

<sup>9</sup> All these worships lead to the same goal—the Brahman But, as men vary, so do the forms of worship. Some natures attain spirituality in one way, others in another For the same reasons, the means such as Yantra, Mantra and Upāsana vary

<sup>10</sup> Yugadharmānusārena As to Dharma, special duties exist in each Yuga with reference to its varying circumstances

<sup>11</sup> *Vide Śakti and Śākta*

<sup>12</sup> Ganges, Gangā

other rivers, as I am to all other Devas, so is this (*Mahā-mr̥vāna*) Tantra to all other Āgamas <sup>1</sup> (30)

O Auspicious One<sup>1</sup> of what avail are the Vedas, the Purāṇas, or the Śāstras, since he who has the knowledge of this great Tantra is Lord of all Siddhi<sup>2</sup> <sup>2</sup> (31) Since I have been moved by Thee for the good of the world, I will speak to Thee of that which will lead to the benefit of the universe (32)

O Paramesvari<sup>1</sup> should good be done to the universe, the Lord of the universe <sup>3</sup> is pleased, since He is its Self, and it depends on Him (33) He is One He ever is He is the Truth He is the Supreme Unity without a second He is Ever-full and Self-manifest <sup>4</sup> He is Eternal Consciousness and Bliss <sup>5</sup> (34)

<sup>1</sup> Yathā maresu tantra-Jñāh saritām jāhnavī yathā,  
Yathāham trīdivesānām āgamānām idam tathā

Verses 30 and 31, speak of the excellence of this Tantra as each Tantra and in fact each Śāstra does of its own

<sup>2</sup> Siddhi (*vide* p 4 no 3) The Tantra is thus the cream of all previous doctrine extracted for the use of the men of this Age, who may thus, without the learning of the other Śāstras, acquire knowledge of the Brahman

<sup>3</sup> Visvesa That is the Director of all including Śiva himself (*Visvesām asmadādīnām sarvesām niyantā*) Now why should doing good to all be pleasing to Him? The answer is that the Viśva (the universe or all) is in Him Now how is it that you say that He is Viśvātma or Soul of the Universe The answer is that the Viśva has its support on Him

<sup>4</sup> "Without a second"—that is, every creature is one of a class but the Supreme stands apart, and is unlike any other thing, and there is none other like Him "Ever-full" (*Sadā-pūrṇa*), entire, whole undivided "Self-manifest" (*Sva-prakāśa*), self-lustre He has not to depend on anything else for His manifestation, such as the Sun, Moon or other Energy "He is the Truth," and all else is relative to Him unreal

<sup>5</sup> Bhārati says that v 34 establishes that the Paramātmā is alone Sat and all else Asat It alone should be meditated upon and worshipped, since It is Reality, the pleasing subject of meditation and the Cause of Liberation The Lord is Sadrūpa, Sat, Being itself (*Svabhāva*), the one true Reality (*Ekah Satyah*) From this it is to be inferred that all else is Asat The Text proceeds to prove this reality stating that He is Advaita which is Sajātiya-vyāpti-śūnya, that is, free of both intrinsic and extrinsic distinctions (see n 3 on p 26) therefore Parātpara (*Parāt Brāhmāder api parah, sresthah*), that is, higher than the High such as Brāhmā and the rest He is self-manifesting (*Svaprakāśa*) and not manifested as objects are by



He is without change,<sup>1</sup> self-existent,<sup>2</sup> and ever the same,<sup>3</sup> serene,<sup>4</sup> above all attributes<sup>5</sup> He beholds<sup>6</sup> and is the Witness<sup>7</sup> of all that is, Omnipresent,<sup>8</sup> the Self of everything that is.<sup>9</sup> He, the Eternal and Omnipresent, is hidden and pervades all things<sup>10</sup> Though Himself devoid of senses, He is the Illuminator of all the senses and their powers<sup>11</sup> (35-36). The Cause of all the three worlds, He is yet beyond them and the mind of men. Ineffable and Omniscient, He knows the universe, yet none know Him<sup>12</sup> (37). He sways this incomprehensible universe, and all that has movement

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Sun, Moon or other Lights Cf Na tatra Sūryo bhāti, na candratāraṇam, etc He is Sadāpūrṇa, the eternally existing whole Sarvādā akhaṇḍa and the eternal Cit (Jñāna) and Ānanda

<sup>1</sup> Nir-vikāra He is free of Vikāra which means deviation from the primary character (Prakṛti) of any thing. Prakṛter anyathābhāvah vikārah tadrahitaḥ

<sup>2</sup> Nir-ādhāra That which supports itself and is supported by nothing.

<sup>3</sup> Nir-viśeṣa=Svāgatabhedarahita Bheda or difference and distinction which marks finitized being is of three kinds, viz, intrinsic or Svāgata, such as the distinction which exists between the leaves and branches of the same tree and extrinsic which is Sajātiya, such as the distinction which exists between one kind of tree and another and Vijātiya, the distinction which exists between trees and things which are not trees The Brahman is free of all Bheda

<sup>4</sup> Nir-ākula.

<sup>5</sup> Gunātīta The Supreme Being is, in Its ultimate Nir-guna aspect, without attribute, though, when It unfolds Itself by Śakti, It appears as One possessing attributes The Supreme is but One and the Same, but by reason of the various beings which It pervades, It appears differently according to the characters of such being, and enjoys their attributes (Śrīmad-Bhāgavata, chap. II, verses 30-32). He is beyond the Gunas, pleasure and pain, etc.

<sup>6</sup> Sarva-drk.

<sup>7</sup> Sarva-sāksī=witness of all Karma both good and evil

<sup>8</sup> Vibhu or in whom all the Powers (Aśvarya) are

<sup>9</sup> Sarvātmā=Sarvasvarūpa the Reality of all

<sup>10</sup> Gūḍah sarvesu bhūtesu Sarvavyāpī Sanātanaḥ

<sup>11</sup> Sarvendriya-vivarjitah, sarvendriya-guṇābhāṣah; or it may be translated, "Yet all the senses tell of Him."

<sup>12</sup> Tam na jānāti kascana The All-knowing Paramātmā knows all but no one knows Him

and is motionless in the three worlds depend on Him, and depending on His reality the world of forms appears as true <sup>1</sup> We too have come from Him as our Cause <sup>2</sup> (38-39) He, the one Supreme Lord,<sup>3</sup> is the Cause of all beings, the Manifestation of Whose creative Energy in the three worlds is called Brahmā (40) By His will Viṣṇu protects and I dissolve Indra and all other Guardian Devas of the world depend on Him and hold rule in their respective regions under His command Thou His supreme Prakṛti <sup>4</sup> art adored in all the three worlds (41-42) Each one does his work by the power of Him who dwells within and directs None is ever independent of Him (43) Through fear of Him <sup>5</sup> the Wind blows, the Sun gives heat, the Clouds shower seasonable rain, and the Trees in the forest flower (44)

It is He who destroys Time at the Great Dissolution, of whom even Fear and Death itself are afraid <sup>6</sup> He is Bhagavān,<sup>7</sup> Who is indicated by the words *Tat Tat* <sup>8</sup> in the

<sup>1</sup> Tat-satyatām upāśritya sadvad bhāti prthak prthak that is, the reality of Brahman gives the appearance of reality to the different forms seen in the world such as earth, water and the like Their apparent reality is really His

<sup>2</sup> Tenaiva hetu-bhūtena vayam jātāḥ The "We" refers to Śiva Himself considered as an emanation and others

<sup>3</sup> Īśvara, God as Creator and Ruler of the universe

<sup>4</sup> See Woodroffe's *Śakti and Śākta* His Power as material cause of the universe

<sup>5</sup> That is, in obedience to Him, through fear of disobedience (see Sixth Valli, *Kāthopaniṣad*)

<sup>6</sup> That is, who is not affected by time, fear and death

<sup>7</sup> See note under ch I, 18

<sup>8</sup> The "That," which all in their essence are, or the Supreme—the One, that is—*Tat Sat* The *Viśvātman* is without a name, nor is it known how It should be called other than by the designation of "That" in the neuter gender Though the unconditioned Brahman and the apparently conditioned appear as different (by attributes), yet They are the same, and designated by Tat, the relation between them being Tādātmya (sameness) The Devī is Cidākāśa-svarūpīnī (*Lalitā*, verse 80), non-separable from Cit, and denoted by Tat (*Tat-pada-lakṣyārthī*)

Vedānta<sup>1</sup> (45) O Adored of the Devas! all the Devas and Devīs—nay, the whole universe, from Brahmā to a blade of grass—are His forms<sup>2</sup> (46) If He be pleased, the Universe is pleased If aught be done to gratify Him, then the gratification of All is caused (47) As the pouring of water at the root of a tree satisfies the wants of the leaves and branches, so by worshipping Him all the Deathless Ones<sup>3</sup> are satisfied (48). Just as, O Virtuous One! all the beautiful Devīs<sup>4</sup> are pleased when Thou art worshipped and when men meditate on and make Japa and pray to Thee (49) As all rivers must go to the ocean, so, O Pārvatī! all acts of worship must reach Him as the ultimate goal<sup>5</sup> (50) Whoever be the worshipper, and whoever be the Devatā whom he reverentially worships for some desired end, all that is given to him through the Deva he so worships comes from Him as the Supreme (51). Oh, what use is it to say more before Thee, O My Beloved? There is none other but Him, to meditate upon, to worship, to pray to, for the attainment of Liberation with such delight or ease (52). Need there is none to trouble, to fast, to torture one's body, to follow rules and customs, to make large offerings; need there is none to be heedful as to time<sup>6</sup> nor as to Nyāsa<sup>7</sup>

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<sup>1</sup> Śruti and Darśana (see Introduction to *Principles of Tantra*)

<sup>2</sup> Tanmayam=Paramātmāśvarūpam, ultimately these forms are Him, see the *Katha Upanisad* (II, 2)

<sup>3</sup> Amaras—that is, the Devas

<sup>4</sup> That is, the other Devīs

<sup>5</sup> The same thought is contained in the *Bhagavad-Gītā*, where the Supreme Lord says that "All worship, to whomsoever directed, reaches Him" It has been pointed out (Max Muller, *India, what It can teach us*, p. 252) that a similar idea is to be found in the Prophet Malachi (I, 14), where the worship of strange gods is accepted as a tribute which in reality falls to Yahweh

<sup>6</sup> Dik-kāla-vicāra In ordinary worship, the time of the day, the position of the planets, the direction of the worshipper's face, have to be regarded, but not so here

<sup>7</sup> A ritual as to which see *Śakti and Śākta*, by Woodroffe

or Mudrā,<sup>1</sup> wherefore, O Kuleśāni<sup>1 2</sup> who will strive to seek shelter elsewhere than with Him<sup>2</sup> (53-54)

End of the Second Chapter, entitled "Introduction to the Worship of Brahman"

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<sup>1</sup> *Ibid* Cf Hymn in *Mahākāla Samhita*

<sup>2</sup> Feminine of Kuleśāna, a name of Śiva as Lord of the Kaulas whose way of life is Kulācāra which is Advaita Vedānta See Chapters VII, v 98, X, v 212

### CHAPTER III

#### THE WORSHIP OF BRAHMAN—(Contd.)

ŚRĪ DEVĪ said.

O Deva of the Devas, great Deva, Guru of Bṛhaspati<sup>1</sup> himself, Thou hast revealed all Scriptures,<sup>2</sup> Mantra, and Sādhana,<sup>3</sup> thereof; Thou hast also spoken of the Supreme Brahman who is higher than the highest and the Supreme Lord, by worship of Whom mortals attain both Happiness and Liberation O Lord! how shall we please that Supreme Spirit, how O Deva! may we realise Him? What is the Dhyāna of and the observances<sup>4</sup> relating to the Supreme Lord, the Supreme Self? It is My desire, O Lord! to hear of the truth of all these from Thee Speak, O Lord, in Thy mercy (1-4)

Śrī Sadāśiva said.

Listen, then, O Beloved of My life! to the most secret and supreme Truth, the mystery whereof, O propitious One, has nowhere yet been revealed.

Because of My affection for Thee I shall speak to Thee of that Supreme Brahman, Who is Being-Consciousness in the form of the universe and Who is dearer to Me than life itself. O Maheśvarī! the unchanging eternal, conscious world-pervading<sup>5</sup> Brahman may be known in Its real Self<sup>6</sup> or by Its

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<sup>1</sup> Spiritual preceptor or director of Bṛhaspati, the Deva-guru, that is, the Guru of the Devas

<sup>2</sup> Sāstras

<sup>3</sup> See Woodroffe's *Śakti and Śākta and Serpent Power*.

<sup>4</sup> Vīdhāna

<sup>5</sup> That is, in Its Svarūpa or by Its Laksana that is, attributes Saccid-viśvamayam Sat=Sadāsthāyī=which ever is (that is without becoming or change in past, present or future) Cit=Caityanya=pure Consciousness. Viśva=Āśeṣam jagat=the limitless universe Viśvāmaya=who pervades it

<sup>6</sup> Tatsvarūpa=Svarūpalaksana of Brahman.

external signs <sup>1</sup> (5-6) That Which is without difference <sup>2</sup>, pure being <sup>3</sup> and beyond both mind and speech, <sup>4</sup> Which truly is in the three worlds of appearance, <sup>5</sup> is the Brahman according to Its real nature (7) That Brahman is known in ecstasy <sup>6</sup>

<sup>1</sup> Laksana=Tatasthalaksana Laksana is that by which anything is seen or known (Laksyate anena, it, laksana) This is the apparent as distinct from the real nature God as manifest in the universe as contrasted with the nature of God as He is in Himself

<sup>2</sup> Nirvisesa=Svāgatabhedabhinna (See ch II, 34 and notes)

<sup>3</sup> Sattāmātra=Kevalaparamārthasattvarūpa The Supreme is pure Being

<sup>4</sup> Avānmanasagocara that is, incomprehensible by mind and inexpressible in speech

<sup>5</sup> Asat trilokīśadbhānam The Brahman in Its Svarūpa is the Sat which ever is in the existing changeful Asat or universe Hariharānanda says that Asat is the appearance is true of that which is not so (*asatyā mithyābhūtājāh trilokājāh sabbhānam sadvaj-jñānam*) The Svarūpa is the real in that it is the whole (Pūrṇa) and not the subject of change

<sup>6</sup> Samādhiyoga Samādhi=Cittakāgryam=the state of one-pointedness of the Citta Yoga=undivided devotion to the Lord together with full knowledge, or Samādhi=Paramesvara Samādhiyate cittam asmin Into whom the Mind or Citta is placed Yoga=Samyagdarsana or complete knowledge

Tarkālamkāra says that Laya-yoga is called Samādhi Yoga In the six Āmnāyas six different Yogas are spoken of In Pūrvāmānāya it is Sāmkhya-yoga, in Dakṣināmānāya it is Ekātma-yoga, in Pāścimāmānāya it is Unmāni-yoga, and in the sixth or hidden (Gupta) Āmnāya it is Sahajā-vasthā The aim of all the six Āmnāya Yogas is dissolution (Laya) in the Brahman So it has been said that all the Yogas above mentioned denote Ātmā (Ekātma-vācaka) Śamkarācārya in his *Yoga-tārāvalī* says "Sadāsiva has spoken of 120,000 kinds of Laya That through Nāda is one of these and important (Nādānusamdhānasamādhi) Patañjali defines Yoga to be 'Citta-vrtti-nirodhah,' that is, stoppage of mental modifications" The commentator says that the Citta (mind) has five states, viz, Kṣipta, Mūḍha, Vikṣipta, Ekāgra and Samādhi The first is due to the action of Rajoguna The mind is restless roaming in all the directions This state is antagonistic to Yoga The Mūḍha state is due to the action of Tamo-guna In this state wicked acts prompted by lust, anger and the like appear right This also is antagonistic to Yoga The Vikṣipta state is due to the action of Sattva-guna Now the mind inclines towards the delights of Heaven and other pure forms of enjoyment This also conflicts with Yoga practice Ekāgra is that state in which the mind is withdrawn from all other objects than that on which it is centred This is helpful in Yoga practice When the mind is thus made one pointed (Ekāgra) Samādhi comes of itself At that time the mind leaves hold of all external objects and becomes dissolved in the supreme Brahman which is supreme Bliss

by those who look upon all things alike,<sup>1</sup> who are above all contraries,<sup>2</sup> devoid of all wandering thought,<sup>3</sup> free of all ignorance regarding body and self<sup>4</sup> (8). That same Brahman is known from His external signs, from Whom the whole universe has sprung, in Whom when so sprung It exists, and into Whom all things return<sup>5</sup> (9). That which is known by yoga-experience may also be perceived from these external signs.<sup>6</sup>

<sup>1</sup> To whom friend and foe are one and the same.

<sup>2</sup> Dvandvātīta—that is, above, or unaffected by, the contraries, pain and pleasure, heat and cold, etc

<sup>3</sup> Nirvikalpa=Nānāvīdhakalpanā-śūnya. The mind is poised in the equilibrium of consciousness not thinking now of this, now of that.

<sup>4</sup> Dehātmādhyāsa-varjita. Freed of the notion which leads one to believe the body to be the Self. That is, those who have freed themselves of the false notion (Adhyāsa) that the body is Ātmā or the Self. The Brahma-svarūpa is known to Paramahamsas alone. Only those know it who are Yogīs to whom friend and foe are one, who are affected neither by pleasure nor pain, whose mind is in poise, free from now this thought, now that, who are devoid of the false notion that the body is Ātmā. This they achieve by concentration of mind and that complete and direct vision (Samyag-darśana) which arises from undivided devotion to the Lord

<sup>5</sup> This is paralleled by the second Sūtra of the *Vedānta-Sūtra* "Janmādyasya yatah," from which the birth, etc., of it (this world). Cf. *Kāmakalāvilāsa* Cf. *Taittirīya Up*, 3—1—1

<sup>6</sup> That is, the same Brahman, who may be known in Its inner nature by the real or direct knowledge (Sva-rūpa-jñāna) of Self, may also be apprehended through the senses from Its manifestation in the created world. He here establishes the identity of Brahman in both its Svarūpa and Tatastha aspects. And so Śiva says, that which is knowable by Svarūpa-Buddhi is also knowable through its external manifestations. Sādhana is for those who are seeking the latter. For those qualified to seek the Svarūpa Brahman are beyond the stage of Sādhana through which at one time or one birth or another they must have passed. Tarkālamkāra says. Although the Svarūpa Brahman known by Yogīs in Samādhi is one and the same as that which is known by external signs yet there is a difference of essential characteristics. The first is pure Consciousness (Anupahita-Caitanya) without creative activity (Kartṛtva). Such Brahman is neither Creator, Protector nor Destroyer. The second is the Turiya Brahman with (Upahita) Mūla-prakṛti. Through this union there issued from the latter Brahmā, Viṣṇu, Śiva, Sāvitṛī, Laksmī and Bhagavatī who in accordance with their respective Gunas create, protect or withdraw the worlds. It is Brahman in this second aspect who is spoken of as the Creator, Protector, and Dissolver of the universe.

For those who would know Him through these external signs, for them Sādhana<sup>1</sup> is enjoined (10)

Attend to me, Thou, O dearest One<sup>1</sup> while I speak to Thee of such Sādhana<sup>2</sup> And firstly, O Ādya<sup>1</sup> I tell Thee of the Mantroddhāra<sup>3</sup> of the Supreme Brahman (11) Utter first the Pranava,<sup>4</sup> then the words "Being" and "Consciousness,"<sup>5</sup> and after the word "One"<sup>6</sup> say "Brahman"

### MANTRA

*Om Saccidekam Brahma*<sup>7</sup> (12)

This is the Mantra These words, when combined according to the rules of Sandhi, form a Mantra of seven letters<sup>8</sup> If the Pranava be omitted, it becomes a Mantra of six letters only (13) This is the most excellent of all the Mantras, and the one which immediately bestows Dharma,<sup>9</sup>

<sup>1</sup> See Woodroffe's *Śakti and Śākta*

<sup>2</sup> That is Sādhana of the Tatasthalaksana Brahman

<sup>3</sup> Mantroddhāra, Mantra+uddhāra In the Mātrkas the Mantra lies scattered Mantroddhāra is the formation of the Mantra by selection of the Mātrkas

<sup>4</sup> That is, the sacred Mantra Om, from which all Devas, Vedas, the Sun, Moon, and Stars, and all things, have come, and to which they return (*Prānatosini*, p 19) See Woodroffe's *Garland of Letters*

<sup>5</sup> Sat-Cit—that is, absolute Being and absolute Consciousness (as to the meaning of which term see *Śakti and Śākta*) and which with absolute Bliss (Ānanda) is the Brahman

<sup>6</sup> Ekam

<sup>7</sup> Om, the One Being Consciousness Brahman.

<sup>8</sup> Sandhi is the rule of Sanskrit grammar by which final and initial syllables of words coalesce Thus the words Om Sat Cit Ekam Brahma vowels, which, according to the Tantras, are Śaktis of the Consonants, nor Visarga, which they call Kilaka, being regarded as separate letters

<sup>9</sup> Rectitude, religious merit





Nor at initiation into this Mantra is it necessary to make calculations as to the phases of the Moon, the propitious junction of the stars, or as to the Signs of the Zodiac Nor are there any rules as to whether the Mantra is suitable or not<sup>1</sup> Nor is there need of the ten Samskāras<sup>2</sup> This Mantra is in every way efficacious in initiation There is no necessity for considering anything else (15) Should one have obtained, through merit acquired in previous births, an excellent Guru, from whose lips this Mantra is received, then life indeed becomes fruitful (16), and the worshipper, receiving in his hands Dharma Artha, Kāma and Moksa,<sup>3</sup> rejoices both in this world and the next (17)

He whose ears this great jewel of Mantra reaches is indeed blest, for he has attained the desired end, being virtuous and pious, and is as one who has bathed in all the sacred places, been initiated in all Yajñas,<sup>4</sup> versed in all Scriptures, and honoured in all the worlds (18-19) Happy is the father and

<sup>1</sup> Kula, Akula Before initiation it is usual to ascertain whether the Mantra is Sva-kula or A-kula—that is, whether the Mantra is suitable to the disciple or not For the procedure to be taken in order to ascertain this, see *Kulārṇava-Tantra*, *Tantrasāra*, p. 25, and see verse 88, chap. vii, *post* To ascertain the suitability of a Mantra for a particular disciple various methods are adopted To ascertain the friendly or inimical character of a particular Mantra for any particular disciple figures of Cakras such as A-ka-tha-ha and the like are drawn The A-ka-tha-ha is a square with sixteen "Houses" in which the letters of the alphabet are grouped in a particular way Another Cakra is drawn to ascertain whether a Mantra is Svakula or Akula By the Rṇidhṇī Cakra it is ascertained whether a particular Mantra is in the position of a debtor (Rṇi) or creditor (Dhṇi) The former is acceptable

<sup>2</sup> What is here referred to are the Samskāras of the Mantra, not the ordinary Samskāras of the worshipper The ten Mantra-samskāras are—(1) Janana, (2) Jivana, (3) Tādana, (4) Bodhana, (5) Abhiseka, (6) Vimalikarana, (7) Āpyāyana, (8) Tarpana, (9) Dipana, and (10) Guṇa (*Gautamya Tantra*, cited in *Tantrasāra*, p. 90)

<sup>3</sup> Catur-varga See p. 34, n. 4, (Tri-vargo dharmā-kāmārthais-catur-vargah sa-mokṣakārah)

<sup>4</sup> Sacrifices and worship generally

Artha,<sup>1</sup> Kāma,<sup>2</sup> and Moksa<sup>3</sup> In the use of this Mantra<sup>4</sup> there is no need to consider whether it be efficacious<sup>5</sup> or not, or friendly or inimical,<sup>6</sup> for no such considerations affect it (14)

<sup>1</sup> Wealth, worldly prosperity

<sup>2</sup> Desire and its fulfilment.

<sup>3</sup> Liberation.

The Caturvarga as they are called are the four aims of man and are Dharma, Artha, Kāma, Moksa. The first is both Law, natural, ethical, social and so forth and the Merit acquired by the observance thereof. It is meritorious action whereby man gains happiness in this world (since obedience to Law leads to that) and in heaven and is the groundwork of all further advance. Man should seek to know and observe Dharma and to live righteously. Artha is the means by which this righteous life may be maintained such as in the material sense money, lands, goods, food, drink and so forth. These means must be righteously obtained. Kāma is desire and its fulfilment. This must be a righteous desire for that which is not such is contrary to Law (Adharma). These three are known as the Trivarga. A man may renounce the world, but if he does not do so, he must seek his happiness by meritorious acts and desires and the means by which they may be achieved. Indeed it is said that all these should be equally cultivated and the man who is addicted to one only is unworthy. Dharmārthakāmāḥ samam eva sevyāḥ. Yo hyekasaktah sa jano jaghanyah. Thus the house-holder who is always engaged in ritual worship to the neglect of his worldly affairs is to be condemned. The fourth which with the other three constitutes the Caturvarga is Moksa or Liberation, the final end to which all sentient beings tend. This is beyond the Heaven-world which is a transitory state. For Moksa is permanent. What is the nature of this final end is the subject of discussion. According to the views of this Tantra which is written from the Advaita standpoint it is the union in one identity of the individual (Jīvātmā) and supreme Spirit (Paramātmā) by the dispelling of that ignorance which supposes them to be different. The Trivarga constitute the path of enjoyment. Moksa according to some views is to be obtained by renunciation. According to Śākta teaching there is given to its followers both Enjoyment and Liberation. The world itself is the seat of Liberation (Moksāyate hi samsārah, as the *Kulārṇava Tantra* says). Worship is of the supreme Yoni, the Cause of all, Which in Its Svarūpa is Moksa and in Its manifestation, the field of enjoyment. That field gives Moksa also when the unity of both are known and action is according to Dharma and the injunctions of the Śāstra. Hai yoni namas te'stu namas te'stu yoga-moksa pradāyini (Śrī-yoni-stava-rāja-kavaca).

<sup>4</sup> As is shown by what follows

<sup>5</sup> Siddha

<sup>6</sup> As in the case of other Mantras (Ari, enemy, inimical, Mitra, friend, friendly). Some letters and groups of letters are friendly, and some inimical to others (see *Tantrasāra*, p. 25). See next note

is Brahman,<sup>1</sup> and for such an one, O Devī! what is there to attain in the three worlds? (24) Against him what can adverse planets or Vetālas, Cetakas, Pisācas, Guhyakas, Bhūtas,<sup>2</sup> the Mātrkas, Dākinīs, and other Spirits avail? <sup>3</sup> The very sight of him will drive them to flight with averted faces (25) Guarded by the Brahma-mantra, clad with the splendour of Brahman, he is as it were another Sun What should he fear, then, from any planet (26) They flee, frightened like elephants at the sight of a lion, and perish like moths in a flame (27) No sin can touch, and none but one as wicked as a suicide can harm him who is purified by truth, of pure mind <sup>4</sup> a benefactor of all beings, a faithful believer in Brahman (28) The wicked and sinful who seek to harm him

<sup>1</sup> Brahma-maya—literally, becomes Brahman, or the embodiment of Brahman

<sup>2</sup> These and the following are dark, or unclean, or fearful spirits Vetāla is a spirit attendant on Śiva (Demon presiding over corpses) In the *Kālīā Purānā* (chap xlv) the Munī Aurva describes Vetāla and Bhairava as sons of Śiva by Gaurī, who had entered the body of Rānī Tārāvati, wife of Rājā Candra Śekhara Cetakas according to Hemacandra, are Deva-yonis who serve in Heaven Pisācas are unclean Deva-yonis Guhyakas are Deva-yonis, attendants of Kubera, Deva of Wealth, described in the *Kāśī-khanda* Bhūtas are ghosts of all kinds, against which protective Mantras are used A sample may be found in the *Garuda Purāna*, chap cxvix

<sup>3</sup> There are two kinds of Mātrkās, the beneficent eight Śaktis—Brahmānī, Kaumārī, Vārāhī, Vaisnavī, Māhesvarī, Māhendrī, Andrī and Yāmī—and the Dākinī Mātrkās, of terrific aspect and destructive disposition, such as Mukta-kesī, Smitānanā, Lola-jihvā, and others The *Toginī Tantra* (Eighth Partāla) gives an account of the origin of the latter At the dissolution, when nothing was left in Śiva but the five elements, He asked His Śakti to find Him a place for them, His own creation having been destroyed Śakti said that the creation was Hers, and not His, for without Her, Śiva is but Śava (corpse) Śiva then went away in anger, and, going westward, created out of the ashes of His body a demon of huge form He then returned to Śakti, and took Her with Him to the demon The latter, on seeing Śakti, was overcome by his lust for Her, and begged of Her to save his life by the gratification of his desire Śakti assented if he could defeat Her in battle It was then that Śakti threw out from Herself the terrific Mātrkīs, who are those referred to in the text

<sup>4</sup> Suddha=Nirmalāntarīkṣaraṇa=with pure inner instrument

happy the mother of such an one—yea, and yet more than this, his family is hallowed, and the gladdened spirits of the Pitr<sup>1</sup> rejoice with the Devas, and in the excess of their joy<sup>2</sup> sing (20). “In our family is born the most excellent of our race, one initiate in the Brahma-mantra. What need have we now of Pinda<sup>3</sup> offered at Gayā,<sup>4</sup> or of Śrāddha,<sup>5</sup> Tarpaṇa,<sup>6</sup> pilgrimage at holy places<sup>7</sup> (21), of what use are alms, Japa,<sup>8</sup> Homa,<sup>9</sup> or multiplicity of Sādhana,<sup>10</sup> since now we have obtained imperishable satisfaction by the Sādhana of this good son?” (22).

Listen, O Devī! Adored of the world, whilst I tell You the very truth, that for the worshippers of the Supreme Brahman there is no need for other religious observances (23). At the very moment of initiation into this Mantra the disciple

<sup>1</sup> Forefathers.

<sup>2</sup> Pulakāñcita-vigraha—literally, the hairs of whose body stand erect (from sensation of joy). This sensation, whether arising from joy or voluptuousness, is a Bhāva of the Alaṅkāra-sāstra.

<sup>3</sup> Pinda is cake made of rice, curd, honey, and various kinds of fruits, Tila seed, Tulasī leaf, offered on Kuśa grass to the ancestors (Pitr).

<sup>4</sup> A non-sectarian Tīrtha, or place of pilgrimage, where Hindus resort to offer at the shrine of Viṣṇu-pāda, Pinda cakes and water to the spirits of their departed ancestors.

<sup>5</sup> The religious ceremonies performed for the dead for the first time, on the eleventh day for Brāhmanas, thirteenth day for Kṣatriyas, sixteenth day for Vaiśyas, and for Śūdras on the thirty-first day after death, and repeated annually.

<sup>6</sup> The offering of water and til-seed to the Pitr. This is the Tarpanam referred to in the text.

<sup>7</sup> Tīrtha, places of pilgrimage.

<sup>8</sup> Recitation of Mantras (*vide Śakti and Śākta*).

<sup>9</sup> The Homa, or Fire Sacrifice, is one of the five Yajñas prescribed by the Śāstras. Clarified butter and other substances are poured into the sacred fire as an offering to the Devas, accompanied by Mantras, beginning with Om and ending with Svāhā. It is performed on special occasions, such as the investiture of the sacred thread, marriage, initiation, etc.

<sup>10</sup> Ritual and practice generally. See Woodroffe's *Śakti and Śākta*. Or it may be translated “Homa with its multiple rituals”.



the Bija<sup>1</sup> of Sarasvatī,<sup>2</sup> Māyā,<sup>3</sup> or Kamalā,<sup>1</sup> instead of the Mantra Om,<sup>5</sup> it bestows various kinds of learning, or Siddhi in Māyā,<sup>6</sup> or prosperity in every quarter (37) The Mantra may be varied either by the prefixing or omitting of Om, or by the placing of it before each word or every two words of the Mantra (38) Sadāśiva is the Ṛṣi<sup>7</sup> of this Mantra The verse is called Anustup,<sup>8</sup> and its presiding Devatā is the Supreme Brahman, Who is without attribute<sup>9</sup> and Who abides in all things It avails for the attainment of Dharma, Artha, Kāma, and Moksa<sup>10</sup> (39).

<sup>1</sup> The "seed" Mantra, see Woodroffe's *Garland of Letters*

<sup>2</sup> The Bija of Sarasvatī—Devī of vāk (speech)—is Aim

<sup>3</sup> Śakti of Śiva, whose Bija is Hṛim

<sup>4</sup> Laksmī—Devī of wealth, consort of Viṣṇu—whose Bija is Śīm

<sup>5</sup> That is, the Pranava (Om-kāra) is dropped, and the Bija of any of the Devīs named is substituted

<sup>6</sup> Bhāratī reads it as "various kinds of learning, Māyā or prosperity in all quarters".

Thus the Mantra Aim Sat Cit Ekam Brahma bestows Learning, Hṛim Sat Cit Ekam Brahma bestows Siddhi in Māyā which according to Tarkālamkāra means actually Nirvāna-mukti and Śrīm Sat Cit Ekam Brahma bestows Prosperity This verse as Bhāratī says indicates the various ways in which the Mantra Om Sat Cit Ekam Brahma may be practised It may be recited as a whole with or without the Pranava or it may be broken up into as many parts as there are words in it Each again of these words may be used with or without the Pranava or any two of them and so on Tarkālamkāra adds that the Mantra may be varied by substituting each of the three Bijas above-named when the Mantra becomes a Vidyā Eighty-five different forms of Mantra may thus be obtained

<sup>7</sup> That is, the inspired Teacher by whom it was originally "seen," or "to whom it was revealed"

<sup>8</sup> A form of metre, that in which this Tantra is written.

<sup>9</sup> Nir-guna

<sup>10</sup> Bhāratī says the Vinīyoga or employment of this Mantra is for acquirement of Caturvarga and after the introductory Mantra detailing the Sādhaka's Sankalpa runs "Obeisance to Sadāśiva Ṛṣi on the head. Obeisance to Chandah anustup on the mouth Obeisance to the Nirguna Parabrahman the Inner Director of all beings on the heart The Vinīyoga of this is for the attainment of Dharma, Artha, Kāma, Moksa Śīrasī Sadāśivāya Rsaye Namah Mukhe Ānustup-chandase Namah Hrdī





After this, whilst reciting the Mantra Om or the Mūla-mantra,<sup>1</sup> Prāṇāyāma<sup>2</sup> should be performed thus: He should close the left nostril with the middle and the fourth finger, and then inhale through the right nostril, meanwhile making Japa<sup>3</sup> of the Pranava or the Mūla-mantra eight times.<sup>4</sup> Then, closing the right nostril with the thumb and shutting also the mouth,<sup>5</sup> make Japa of the mantra thirty-two times. After that gently exhale the breath through the right nostril, doing Japa of the Mantra the while sixteen times.<sup>6</sup> In the same way he should next perform these three acts first with the right nostril, and then repeat the same process with the left nostril. O adored of the Devas! I have now told Thee

<sup>1</sup> Here it is 'Om Sac-cid-eśam Brahma'. In Śakti worship it may be the fifteen-syllabled Mantra (Pañca-dasī)—'Hrīm Śrīm Kṛīm Adīā Kālīkā Parameśvarī Svāhā.' Devī is Herself the Mūla-Mantra (Mūla-mantrātmikā) (*Lalitā-sahasra-nāma*, verse 36)

<sup>2</sup> The description follows

On Prāṇāyāma Taṭvālamkāra says that the ordinary procedure is to close the right nostril with the right thumb. Air is then drawn in by the left nostril. Whilst this is being done repeat sixteen times the Mantra or its first letter the Pranava or the Māyā Bija. This is Pūraka. Then close left nostril also with the little and fourth fingers of the same hand (by this both nostrils are closed) and do Kumbhaka (retention of breath) doing Japa of the Mantra 64 times in manner aforesaid during such Kumbhaka. Then remove the thumb from the right nostril and exhale through it doing Japa 32 times. This is Recaka (exhalation). This is the first Prāṇāyāma. The process is now reversed. Inhalation is done through the right nostril the left nostril being closed with the thumb of the left hand. This is the second Prāṇāyāma. Then a return is made to the first Prāṇāyāma which is the third Prāṇāyāma. A complete Prāṇāyāma consists of these three. A man who is short of breath and unable to do it as above may practise it doing Japa of the Mantra a fourth of the above-mentioned numbers (that is 4, 16, 8 instead of 16, 64, 32). He who is unable to do even this may practise Prāṇāyāma doing Japa for a fourth of the last mentioned period, (that is .1, 4, 2). The rule relating to Prāṇāyāma with the Brahma Mantra differs in that the right hand is alone used and the Japa is 8, 32 and 16 for Pūraka, Kumbhaka and Recaka respectively.

<sup>2</sup> Recitation of Mantra, see *Śakti and Śākta*.

<sup>4</sup> This is Pūraka

<sup>5</sup> This is Kumbhaka.

<sup>6</sup> This is Recaka



distinctions,<sup>1</sup> in whom are all powers<sup>2</sup>, Knowable by Hari, Hara, and Vidhi,<sup>3</sup> whom Yogīs<sup>4</sup> approach in meditation, Him Who destroys the fear of birth and death,<sup>5</sup> Who is Being,<sup>6</sup> Consciousness<sup>6</sup>, the Root of all the three worlds (50).

Having thus contemplated the Supreme Brahman, the Sādhaka should in a devout spirit, in order to attain union<sup>7</sup> with Brahman, worship with offerings of his mind<sup>8</sup> (51) For perfume let him offer to the Supreme Spirit the essence of the Earth,<sup>9</sup> for flowers the Ether, for incense the essence

senses (Indriyas) is called Jāgradavasthā When the senses are dissolved in the Viññānamaya Purusa and the latter is in the Puritat Nādi which is as it were the sheath in which the heart Lotus is, that state is called Svapnāvasthā When the Viññānamaya Purusa is in the state of sameness (Tādātmyasambandha) then the state is Susupti The Dhyāna of Brahman detached from Māyā cannot however be had by this method because in that case no form or attribute is apprehended By Samādhi (voga) alone can the Brahman (attributeless) be directly realised (Sāksātkāra). Brahman united with Māyā is thought of as lustrous (Tejomaya) because of such union Although Itself undetached It can by reason of Māyā be thought of as detached In this sense It dwells in the heart of every creature as if it were separate and individualised. By meditating on It is accomplished meditation on the collectivity of things (Samasti) The Dhyāna of Brahman should be done as above described or according to the rules of the *Kulārṇava Tantra* There can be no worship of the detached Brahman The latter can be realised by the power of Yoga alone

<sup>1</sup> Nirviśesam=in whom there are no distinctions, that is devoid of Svagata, Svajātiya, and Vijātiya Bhedha (Tarkālamkāra) The first being illustrated by the branches, leaves, flowers and fruit of one tree, the second by the difference between things of the same class such as a mango tree and a Bilva tree and the third the difference between things not of the same class such as a tree and a rock

<sup>2</sup> Nirīham=Nirākāmkam=prāpta-samastaiśvaryam ityarthah He who desires and is in need of nothing since in Him are all powers

<sup>3</sup> i.e., Viṣṇu, Śiva and Brahmā

<sup>4</sup> Adepts in Yoga.

<sup>5</sup> When He is known, the fear of death passes

<sup>6</sup> Saccitsvarūpam=He who ever is (Sadāsthāyī) and Jñāna Sat= whoever is (Bhārati) Cf Chā 6—21 Sat eva idam agra āsīt and Asat eva idam agra āsīt

<sup>7</sup> Brahma-Sāyujya, a form of secondary Liberation (others being Sālokya and Sārūpya) in which the Sādhaka is united into Brahman The fourth or highest is Nirvāna (Tarkālamkāra)

<sup>8</sup> As to these, see Chap V, verses 41, 142-152

<sup>9</sup> Mahī-tattva

of the Air, for light the essence of Fire, and for food<sup>1</sup> the essence of Water<sup>2</sup> (52) After mentally repeating the great Mantra<sup>3</sup> and offering the fruit of it to the Supreme Brahman, the excellent disciple should commence external worship (53) Meditating with closed eyes on the Eternal Brahman, the worshipper should with reverence offer to the Supreme whatever be at hand, such as perfumes, flowers, clothes, jewels, food, and drink, after having purified them with the following (54, 55)

### MANTRA

The vessel of offering is the Brahman and so is the offering therein It is offered by Brahman into the Fire which is Brahman To Brahman he will attain whose mind is fixed on the Brahman by the performance of the rites which are Brahman<sup>4</sup> (56)

Then, opening the eyes, and inwardly and with all his power making Japa with the Mūla-mantra,<sup>5</sup> the worshipper should offer the Japa to Brahman<sup>6</sup> and then recite the hymn

<sup>1</sup> Naivedya, offering of the eatables

<sup>2</sup> The five elements—(1) Kṣiti, (2) Ap, (3) Tejas, (4) Marut, and (5) Vyoma—are offered in the mental worship with the object of purifying the gross body of the Sādhaka

<sup>3</sup> Viz, Om Saccidekam Brahma

<sup>4</sup> This passage occurs in the *Bhagavad-Gītā*, chap, iv, verse 24 The Tāntrikas sometimes purify wine with this Mantra, called Samsodhana (purifying), the Arpana being the Pātra, the Havih being the wine, the Fire being the digestive fire, the sacrificer the Sādhaka, and the Brahmakarma the rites of the Cakra The Dandins also use it before taking food By the Mantra the Sādhaka is taught to recognise the unity of all

<sup>5</sup> Here "Om Saccidekam Brahma" By 'fruit' is meant the merit of the repetition, etc

<sup>6</sup> So in the *Bhagavad-Gītā* Kṛṣṇa tells Arjuna that, whatever he does, he is to offer it to Him Water is offered in the palm of the hand or in the Sruk The Mantra of offering is Brahmārpanamastu "Be it for Brahman"

that follows and the Kavaca <sup>1</sup>-māntra (57). Hear, O Maheś-  
varī<sup>1</sup> the Hymn to Brahman, the Supreme Spirit, by the  
hearing whereof the disciple attains union with <sup>2</sup> the  
Brahman (58)

### STOTRA

Om! I bow to Thee, the eternal Refuge of all:  
I bow to Thee, the pure Consciousness who art in the form  
of the universe.<sup>3</sup>  
I bow to Thee Who art One without distinction <sup>4</sup> and Who  
grants Liberation  
I bow to Thee, the Brahman <sup>5</sup> Whose nature it is to be out-  
spread as the universe <sup>6</sup> (but Who art Thyself) beyond  
all Gunas <sup>7</sup> (59).  
Thou art the only <sup>8</sup> Refuge and Object of adoration.  
Thou alone art in the form of the whole universe and art  
its Cause.<sup>9</sup>

<sup>1</sup> Kavaca, the protective Mantra, which is worn, contained in a metal case round the neck as an amulet. Kavaca means an armour, coat of mail.

<sup>2</sup> Sāyujya, one of secondary states of Liberation, namely, Sālokya, Sārūpya, Sāmīpya, and Sāyujya

<sup>3</sup> Viśvarūpātmakāya Viśvarūpātmaka=Viśvarūpa ātmā yasya

<sup>4</sup> Advaitatattvāya = Sajātiya - vijātiyātmagata - bheda - rahitatattvāya, that is, One in whom there are no distinctions (Bhāratī) as to which see p. 44, n 1

<sup>5</sup> Brahmane, that is to the very great (Atibrhat) (Bhāratī).

<sup>6</sup> Vyāpinc=Sakalavastu-vyāpana-śīlāya (Bhāratī) translated as in the text

<sup>7</sup> Nirgunāya=Sattvādi-gunarahitāya

<sup>8</sup> Ekam which may be read as one or the chief (Mukhya) He is the object of adoration (Varenjam) of those who are in fear of the pain of the circle of repeated births, and deaths (Janma-mrtyu-dukkhādi-bhīrubhīrupāsanīyam).

<sup>9</sup> He is both Upādāna-kāraṇa—that is material cause, and Nimitta-kāraṇa or efficient cause The Universe is within, and is a form of, the Lord See Puṇyānanda's Commentary on v. 1 of Kāmakaḷāvilāsa

Thou alone art Creator, Preserver, Destroyer of the world  
 Thou art the sole immutable Supreme, Who art unchanging  
 Consciousness <sup>1</sup> (60),  
 Dread of the dreadful, Terror of the terrible  
 Refuge of all beings, Purificator of all purificators  
 Thou alone rulest the high-placed ones,<sup>2</sup>  
 Supreme over the supreme, Protector of the Protectors (61)  
 O Supreme Lord <sup>3</sup> Who art manifest as the Form of all, yet  
 Thyself Unmanifest <sup>4</sup>  
 Who art everywhere,<sup>5</sup> Who art Imperceptible by the senses,  
 yet the very Truth  
 Incomprehensible, Imperishable, All-pervading, Hidden and  
 Formless <sup>6</sup>  
 Lord and Light of the Universe<sup>1</sup> save us from harm <sup>7</sup> (62)  
 On that One alone we meditate, that One is the sole object  
 of our Japa  
 To that One alone the Witness <sup>8</sup> of the Universe we bow  
 Refuge we seek with the One Who is our sole Eternal  
 Support,

<sup>1</sup> Nirvikalpa, a difficult word to translate in English but is the state opposed to limited experience in which there is sense of difference (Bheda-buddhi) resulting in duality and plurality of thoughts, man now thinking of this, now of that. There is nothing of all this but unchanging Consciousness. Nirvikalpa = Nānāvidhakalpanā-śūnya

<sup>2</sup> Devas, Brahmā, and others

<sup>3</sup> Pareśa as He is Lord over Brahmā and others

<sup>4</sup> Sarvarūpa aprakāśin. Another reading is, Sarva-rūpavināśin, "In the form of all things and imperishable"

<sup>5</sup> Anirdeśya = incapable of location, Śabdena nirdustum aśakya (Bhāratī)

<sup>6</sup> Vyāpakavyakta-tattva. Avyakta-tattva is that which is devoid of form (Avyakta-tattva rupādī-rahitatvāt)

<sup>7</sup> Apīya. Bhāratī says this means any fall from devotion, understanding (Buddhi) and the like

<sup>8</sup> The Ātman is not affected by pain or pleasure, but is a spectator only

The Self-dependent<sup>1</sup> Lord, the Vessel of safety in the Ocean of existence (63)

This is the five-jewelled<sup>2</sup> Hymn to Brahman the Supreme Spirit. He who pure in mind and body<sup>3</sup> recites this hymn is united with the Brahman<sup>4</sup> (64). It should be said daily in the evening, and particularly on the day of the Moon.<sup>5</sup> The wise man should read and explain it to such of his kinsmen as believe in Brahman<sup>6</sup> (65). I have spoken to You, O Devī! of the bejewelled hymn of the Great Lord, O Graceful One! listen now to the Kavaca of the name Jagan-maṅgala<sup>7</sup> by the wearing and reading whereof one becomes a knower of the Brahman (66).

### MANTRA<sup>8</sup>

May the Supreme Spirit<sup>9</sup> protect the head,  
May the Supreme Lord<sup>10</sup> protect the heart,  
May the Protector of the world<sup>11</sup> protect the throat,

<sup>1</sup> Nirālamba or without support.

<sup>2</sup> Pañca-ratna. The hymn is composed of five verses, each of which is regarded as a jewel.

<sup>3</sup> Prayata=Pavitra

<sup>4</sup> Brahma-sāyujya, *ante*, p 44, n 7.

<sup>5</sup> Somavāra, *i e*, Monday.

<sup>6</sup> Tarkālamkāra says (p 66) "I have heard that Raja Ram Mohan Roy under instructions from Hariharānanda Bhārati used to do worship of the Brahman every day in a lonely place and with the object of explaining Its Svarūpa once a week to devout friends and relatives established the Brāhma-Samāja."

<sup>7</sup> World-beneficent. That is the Kavaca or protective Mantra of that name.

<sup>8</sup> The one Brahman is here invoked by different names in order to protect different parts of the body. Supreme Self or Spirit of Paramātma is thought of as in the Sahasrāra Padma in the head, Supreme Lord or Parameśvara is object of meditation in the heart. Protector of the world or Jagatpātā, the Viṣṇu aspect, is invoked to protect the throat so that the Sādhaka may utter the sacred names and Mantras of his Istadevatā.

<sup>9</sup> Paramātmā

<sup>10</sup> Parameśvara.

<sup>11</sup> Jagat-pātā

May the All-pervading, All-seeing<sup>1</sup> Lord protect the face (67),

May the Spirit of the Universe<sup>2</sup> protect my hands,

May He who is Consciousness Itself<sup>3</sup> protect the feet,

May the Eternal and Supreme Brahman protect my body in all its parts always (68)

The Rsi<sup>4</sup> of this world-beneficent amulet is Sadāśiva, the verse is Anustup<sup>5</sup>, its presiding Devatā is the Supreme Brahman, and the object of its use is the attainment of Dharma, Artha, Kāma, and Moksa<sup>6</sup> (69) He who recites this protective Mantra<sup>7</sup> of Brahman after doing Rsi-nyāsa<sup>8</sup> attains knowledge of Brahman, and is one directly with the Brahman<sup>9</sup> (70) If written on birch-bark and encased in a golden ball, it be worn round the neck or on the right arm, its wearer attains all kinds of powers<sup>10</sup> (71) I have now revealed to Thee the Kavaca of the Supreme Brahman It should be given to the disciple who is worthy of favour, who is both devoted to the Guru and possessed of understanding<sup>11</sup> (72) The excellent Sādhaka<sup>12</sup> shall after reciting the Hymn and the Kavaca with reverence, bow to the Supreme (73)

<sup>1</sup> Vibhu, Sarva-drk As knower of all and of all generals the Lord is Sarvajña, as knower of particulars He is Sarva-vit

<sup>2</sup> Viśvātma

<sup>3</sup> Cin-maya

<sup>4</sup> By whom it was "seen" The name of the Mantra is Śrī-Jaganmamgala

<sup>5</sup> A form of metre

<sup>6</sup> See ante, under v 14

<sup>7</sup> Kavaca

<sup>8</sup> Rsi-nyāsa is done with this Mantra Asya-Śrī-jaganmamgala-nāmaka-kavacasya Sadāśiva rsih-anustup chandah Para-brahma devatā dharmārthakāma-moksāvāptaye Śrī-jaganmamgalākhyā-kavacapāte vinīyogah Śirasī Sadāśivāya rsaye namah Mukhe anustup-chandase namah Hrīdī Parabrahmane devatāya namah

<sup>9</sup> Sāksāt-Brahma-mayo bhavet

<sup>10</sup> Siddhi

<sup>11</sup> Dhimate The word Dhīmān (the root Dhī is from Dhyāi to think and meditate) denotes both understanding and meditative nature

<sup>12</sup> Worshipper



## THE SALUTATION

Om

I bow to the Supreme Brahman.

I bow to the Supreme Spirit.

I bow to Him Who is above all attributes.<sup>1</sup>

I bow to the eternal Being again and again (74).

Obeisance to the Supreme Lord may be by body or mind or by word as the Sādhaka wishes; but the one thing needful is purity of disposition <sup>2</sup> (75). After worshipping in the manner of which I have spoken, the wise man should with his friends and kinsmen partake of the Holy food <sup>3</sup> consecrated to Brahman the Supreme Spirit (76). In the worship of the Supreme Lord there is no need to invoke Him to be present or to desire Him to depart <sup>4</sup> It <sup>5</sup> may be done always and in all places (77). It is of no account whether the worshipper has or has not bathed, or whether he be fasting or have taken food.<sup>6</sup> But the Supreme Spirit should ever be

<sup>1</sup> Nirguna—i.e., the Unconditioned Brahman.

<sup>2</sup> Vācīkam kāyīkam vāpī mānasam vā yathāmati,  
Ārādhane parēśasya bhāva-śuddhir vidhīyate  
Bhāvaśuddhi is inner purity

<sup>3</sup> Mahā-prasāda, i.e., consecrated offering

<sup>4</sup> As is done in the ordinary worship of any other Devatā At commencement of worship of the image (Pratīkā), or the Ghata, the Āvāhana Mantra and Mudrā is said and shown, thus invoking the presence of the Devatā, and at close there are Visarjana (dismissal) Mantra and Mudrā In the case of Apratīsthita (uninstalled) Devatā, the image is also thrown away

<sup>5</sup> Brahma-sādhana

<sup>6</sup> Asnāto vā kṛta-snāno bhukto vāpī bubhuksīta,  
Pūjayet Paramātmānam sadā nirmala-mānasah

Bathing is necessary in other worships, as also fasting, but the worship of the Brahman for those competent is simply in spirit and in truth It is not, however, everyone who is competent for the Brahma-Mantra It is only for the Brahma-jñānī (see verse 132, *post*)

worshipped with a pure heart (78) After purification by the Brahma-Mantra,<sup>1</sup> whatever food or drink is offered to the Supreme Lord becomes itself purifying (79) The touch of inferior castes may pollute the water of Gangā and the Śālagrāma,<sup>2</sup> and other images and emblems but nothing which has been consecrated to the Brahman can be so polluted<sup>3</sup> (80) After having dedicated it to Brahman with this Mantra, the Sādhaka with his people may eat of anything, whether cooked or uncooked (81) In the partaking of this food no rule as to caste or time need be observed No one should hesitate to take the leavings from the plate of another, whether such another be pure or impure<sup>4</sup> (82)

Whenever and whatsoever the place may be, howsoever it may have been obtained, eat without scruple or inquiry the food dedicated to the Brahman (83) Such food, O Devī! even the Devas do not easily get, and it purifies even if brought by a Candāla,<sup>5</sup> or if it be taken from the mouth of a dog (84) As to that which the partaking of such food effects in men and like creatures, what, O Adored of the Devas! shall We say of it? It is deemed excellent even by the Devas Without a doubt the partaking of this Holy Food, be it but once only, frees the greatest of sinners<sup>6</sup> and all sinners of their sins (85-86)

<sup>1</sup> Which according to Bhāratī is Om Saccidekam Brahma According to Tarkālamkāra it is Brahmārpanam, etc, v 56, *ante*

<sup>2</sup> Śilā Nārāyana-śilā, or Śālagrāma, the black fossil ammonite found in the Gandakī River in Nepāl, worshipped as an Emblem of Viṣṇu

<sup>3</sup> Here there is no question of touchable or untouchable Parabrahmārpite dravye sprstāsprstam na vidyate

<sup>4</sup> Ceremonially by bathing, etc, or by caste Usually leavings (Uccista) are unclean

<sup>5</sup> One of the lowest and most uncleanly castes

<sup>6</sup> The five great sins (Mahā-pāṭaka) are Killing a Brāhmana or woman (Brahma-hatyā, Strī-hatyā), drinking of wine (Surā-pana, except in Virācāra and under the conditions prescribed by it), theft, cohabiting with wife of Guru or person regarded as Guru—e g, uncle and aunt, etc —(Gurvāṅganā-gamana), and association with people guilty of these sins

The mortal who eats of it acquires such merit as can only otherwise be earned by bathing and giving of alms at thirty-five millions of holy places (87). By the eating of it ten million times greater merit is gained than by the Horse-sacrifice,<sup>1</sup> or indeed by any other sacrifice whatever (88). Its excellence cannot be described by ten thousand million tongues and a thousand million mouths (89). Wherever the Sādhaka may be, and though he be a Candāla,<sup>2</sup> he attains to union with the Brahman the very moment he partakes of the nectar<sup>3</sup> dedicated to Him (90). Even Brāhmanas versed in the Vedānta should take food prepared by low-caste men if it be dedicated to the Brahman<sup>4</sup> (91). No distinction of caste should be observed in eating food dedicated to the Supreme Spirit. He who thinks it impure becomes a great sinner (92). It would be more tolerable, O Beloved! to commit a hundred sins or to kill a Brāhmana than to despise food dedicated to the Supreme Brahman (93). Those fools who reject food and drink made holy by the great Mantra cause the fall of their ancestors into the lower regions, and they themselves go headlong into the Hell of blind darkness,<sup>5</sup> where they remain until the dissolution of things. No Liberation is there for such as despise food dedicated to Brahman (94-95). By the Sādhana<sup>6</sup> of this great Mantra, all acts of the Sādhaka become meritorious,<sup>7</sup> in slumber merit is acquired.<sup>8</sup> In this Sādhana any

<sup>1</sup> Aśva-medha of the Veda (see the "Horse Hymns" in the *Rg-Veda*, Wilson, II, 112, 121, also *Tajur Veda*, Mādhyandmī Śākhā, chap. xxii).

<sup>2</sup> Kīkaśa, see note 5 on p. 51

<sup>3</sup> Amṛta

<sup>4</sup> Brahmane bhāvitam=Brahmane arpitam (Bhāratī)

<sup>5</sup> Andha-tāmisra, one of the Hells

<sup>6</sup> See Woodroffe's *Śakti and Śākta*

<sup>7</sup> Even if otherwise not so (Bhāratī)

<sup>8</sup> Susuptih sukrāyate. The meaning is that the Sādhaka acquires merit even when in a state of insensibility to the outer world. He is continually acquiring merit. Even his sleep is an act of merit.

Ācāra which is to the liking of the Sādhaka may be followed <sup>1</sup> (96) For such what need is there of Vedic practices, or of those of the Tantras? For him who is devoted to Brahman and who has realised that all is Brahman the rule to be followed is his own inclination <sup>2</sup> (97) For them there is neither merit nor demerit in the performance or non-performance of the customary rites In the Sādhana of this Brahma Mantra he meets neither obstacle nor failure <sup>3</sup> (98) By the Sādhana <sup>4</sup> of this Dharma, O Great Devī! man must be truthful, conqueror of the passions, devoted to the good of his fellow-men, unaffected by what may happen, pure of purpose, free of envy and guile, merciful and pure of mind, devoted to the service and seeking the pleasure of his parents, a listener ever to things divine,<sup>5</sup> a meditator ever on the Brahman His mind is ever turned to the search for Brahman With strength of determination holding his mind in close control, he is ever conscious of the nearness of Brahman (99-101) He who is initiated in the Brahma Mantra will not lie or think to harm, and will shun to go with the wives of others (102) At the commencement of all that is done, let him say, “Tat Sat <sup>6</sup>”, and before

<sup>1</sup> The Sādhaka is not restricted to any Ācāra such as Veda, Vaiṣṇava, Śaiva, etc (Tarkālamkāra)

<sup>2</sup> Ordinarily as regards Sveccācāra, a man who does whatever he wants to, is greatly blameworthy, as all his actions should be ruled by the Śāstras, and not by his wishes To superior men greater liberty is given But neither this nor following verses must be taken literally as Vidhi-vāda, but as Stuti-vāda, in praise of the Mahā-mantra, unless it be understood that for such a worshipper who has acquired so great a degree of perfection his desires and actions are naturally (in conformity with his nature) good For if he has truly realised that all is Brahman and has acquired a divine nature his acts will be such

<sup>3</sup> That is, the great Mantra is so efficacious that even if its user omits any rite enjoined by the Śāstras, and so commits Pratyavāya, it becomes no obstacle to him

<sup>4</sup> See Woodroffe's *Śakti and Śākta*

<sup>5</sup> Brahma-śrotā, that is a willing listener to discourse on divine knowledge

<sup>6</sup> Tat Sat, or “That Being or One which is,” the Unity, which is the source of all diversity

eating or drinking aught let him say, "Be this dedicated to Brahman" (103). For the knower of Brahman, duty consists in action for the well-being of the world. This is the eternal Dharma <sup>1</sup> (104).

I will now, O Śāmbhavi <sup>2</sup>! speak to Thee of the duties relating to Samdhyā <sup>3</sup> in the practice of the Brahma-Mantra, whereby men acquire that real Wealth which comes to them in the form of Brahman (105). Wheresoever he may be, and in whatsoever posture, <sup>4</sup> the excellent and well-intentioned Sādhaka shall, at morning, noon, and eventide, meditate upon the Brahman in the manner prescribed. Then, O Devī! let him make Japa of the Gāyatrī <sup>5</sup> one hundred and eight times. Offering the Japa to the Devatā, <sup>6</sup> let him make obeisance in the way of which I have spoken (106-107). I have now told Thee of the Samdhyā to be used by him in the Sādhana <sup>7</sup> of the Brahma-Mantra, and by which the worshipper shall become pure of heart (106-108). Listen to Me now, Thou Who art figured with grace, to the Gāyatrī, <sup>8</sup> which destroys all sin.

Say "Parameśvara" in the dative singular, <sup>9</sup> then "Vidmahe," <sup>10</sup> and, Dear One, after the word "Paratattvāya" <sup>11</sup>

<sup>1</sup> Yenopāyena martyānām loka-yātrā prasiddhyati,  
Tadeva kāryam Brahma-jnair idam dharmaṁ sanātanam.

Lokayātrā=Lokanirvāha That is the ordered course of things in the world.

<sup>2</sup> Feminine of Śambhu, or Śiva See *Śakti and Śākta* Śambhu=well being Śiva=good; auspicious

<sup>3</sup> The daily rite of that name.

<sup>4</sup> Āsana

<sup>5</sup> Gāyatrī Mantra See Woodroffe's *Śakti and Śākta* where this great Mantra is explained.

<sup>6</sup> Whose Japa is made, in this case the Brahman.

<sup>7</sup> See *Śakti and Śākta*

<sup>8</sup> Mantra (see *Śakti and Śākta*)

<sup>9</sup> i.e., Parameśvarāya, "to the Supreme Lord".

<sup>10</sup> "May we know."

<sup>11</sup> "The Supreme Essence."

say "Dhīmahī,"<sup>1</sup> adding, O Devī! the words, "Tanno Brahma pracodayāt"<sup>2</sup>

## MANTRA

"May we know the Supreme Lord, let us contemplate the Supreme Reality, and may that Brahman direct us"<sup>3</sup>

This is the auspicious Brahma-Gāyatrī which confers Dharma, Artha, Kāma, and Moksa<sup>4</sup> (100-111)

Everything which is done, be it worship or sacrifice, bathing, drinking, or eating, should be accompanied by the recitation of the Brahma-Mantra (112) When arising at the middle of the fourth quarter of the night, and after bowing to the Preceptor who gave initiation in the Brahma-Mantra,<sup>5</sup> let it be recited with all recollection Then obeisance should be made to the Brahman as aforesaid, after meditating upon Him This is the enjoined morning rite<sup>6</sup> (113) For Puraścārana,<sup>7</sup> O Beautiful One! Japa of the Mantra should be done thirty-two thousand times, oblation<sup>8</sup> three thousand and two hundred times, the presenting of or offering water to the Devatā,<sup>9</sup> three hundred and twenty times, sprinkling before worship<sup>10</sup> thirty-two times, and four Brāhmanas<sup>11</sup> should be feasted

<sup>1</sup> "Let us contemplate"

<sup>2</sup> "May that Brahman direct us"

<sup>3</sup> That is, towards the attainment of Dharma, Artha, Kāma and, Moksa This is the Brahma-Gāyatrī, not the ordinary Vaidika Gāyatrī Cf also chap ix, verse 220

<sup>4</sup> The Catur-varga

<sup>5</sup> That is, Om Saccidekam Brahma

<sup>6</sup> Prātaḥ-kṛtya (of the Brahman worshipper)

<sup>7</sup> The Japa of Mantras as vowed for a particular number of times by the worshipper

<sup>8</sup> Havana i.e., the Homa sacrifice

<sup>9</sup> Tarpana

<sup>10</sup> Secana=Abhiseka (with water) Secanam=Mārjanam (Bhāratī)

<sup>11</sup> According to note of Jaganmohana Tarkālamkāra, that is, roughly 1/10th of the last number

(114-115) In this Puraścaraṇa<sup>1</sup> no rule need be observed touching food or as regards what should be accepted or rejected. Nor need an auspicious time nor place for performance be selected (116). Whether he be fasting or have taken food, whether with or without bathing, let the Sādhaka, as he so inclined, make Sādhana<sup>2</sup> with this most excellent Mantra (117). Without trouble or pain, without Hymn,<sup>3</sup> Amulet,<sup>4</sup> Nyāsa,<sup>5</sup> Mudrā,<sup>6</sup> or Setu,<sup>7</sup> or Kullukā<sup>8</sup>, without the worship of Ganeśa as the Thief,<sup>9</sup> and the like yet surely and shortly the most Supreme Brahman is met face to face (118-119).

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<sup>1</sup> That is, Brahma-Puraścaraṇa. In the Puraścaraṇa of other Mantras there is a multiplicity of ritual. Some of these are dispensed with. Tarkā-lamkāra says that although in Puraścaraṇa of the Brahma-mantra there is no need for Kīlaka (concluding Mantra) and Kūrmacakra (arrangement of letters in compartments of a figure representing a tortoise) and the like, yet it is necessary to have a Vedit or altar. This should measure one cubit each way. On it a jar should be placed in manner enjoined and full Pūjā should be done in the beginning and end and ordinary daily Pūjā during such time as the Puraścaraṇa lasts.

<sup>2</sup> See *Śakti and Śākta*.

<sup>3</sup> Stotra

<sup>4</sup> Kavaca

<sup>5</sup> See *ante*, p 13. n 4.

<sup>6</sup> Mudrā, derived from mud=to please, the disposing in different ways of various parts of the hands and the body. There are different kinds for different Devatās and for different purposes. See *Śakti and Śākta*.

<sup>7</sup> Setu, which literally means a dam, is ordinarily the Mantra Om, recited in the heart at the commencement and end of Japa, though the Setu may vary with the Devatā worshipped (see *Śāktānanda-taramgīnī* chap x) to prevent the fruits thereof escaping as a dam does in the case of water.

<sup>8</sup> Kullukā is the doing of Japa of a particular Mantra over the head before and after the Japa of the Mantra of any particular Devatā, see *Prāṇatosinī*, 2nd Ed., p 247.

<sup>9</sup> Caura-Ganeśa, one of the Tāmasik manifestations of Ganeśa. In this form he robs the worshipper of the fruits of his devotions. He is therefore placated before worship. But this, as the text points out, is unnecessary for the worshipper of Brahman, whom Caura-Ganeśa cannot harm.

In the Sādhana of this great Mantra no other Samkalpa<sup>1</sup> is necessary than the inclination of the mind thereto. In it what is enjoined is purity of disposition. The worshipper of Brahman, Oh Devī<sup>1</sup> should see Brahman in everything (120). In the Sādhana of this Mantra no evil or demerit follows from any omission therefrom. This Sādhana of that great Mantra is the rectification of it (121). In this terrible and sinful Kali Age<sup>2</sup> devoid of Tapas<sup>3</sup> and so difficult to traverse, the very seed of Liberation is the Sādhana of the Brahma-Mantra (122). In various Tantras and Āgamas I have prescribed differing modes of Sādhana, but these, O Great Devī<sup>1</sup> are beyond the powers of the feeble men of this Age<sup>4</sup> (123). For these, O Beloved<sup>1</sup> are short-lived, without enterprise, their life dependent on food,<sup>5</sup> covetous, eager to gain wealth, restless in mind, so unsettled in their intellect that it is without rest even in its attempts at Yoga<sup>6</sup>. Incapable, too, are they of suffering and impatient of the austerities of Yoga. For the happiness and Liberation of such have been ordained the Way of Brahman (124-125). O Devī<sup>1</sup> verily and verily I say to Thee that in this Age there is no other way to happiness and Liberation than that by initiation in Brahma-Mantra, I again say to

<sup>1</sup> Other ceremonies must be preceded by Samkalpa or resolve, the rule being *Manasā samkalpayet Vācā abhilapet Karmanā copapādayet* (Let there be resolve in mind, the expression of that resolve by word, and the carrying out of that expressed resolve by act). This is not necessary in Brahman worship. The Samkalpa fixes the attention and directs and strengthens the will.

<sup>2</sup> Kali Yuga

<sup>3</sup> Devotion and the like, see p 8 n 4

<sup>4</sup> This verse anticipates the question "Thou hast revealed various Sādhana's which are the seeds of Liberation in many Āgamas, Tantras and the like. Why then dost Thou say that in the Kali Age Sādhana of the Brahma-Mantra is the seed of Liberation?"

<sup>5</sup> *Kalau anna-gata-prānāḥ*. In the Kali Age, life is dependent on food, whereas in the Dvāpara, Tretā, and Satya Ages life was centred in the blood, bones, and marrow respectively.

<sup>6</sup> Samādhi



Thee there is no other way (126). The rule in all the Tantras is that, that which is prescribed for the morning<sup>1</sup> should be done in the morning, Saṁdhyā<sup>2</sup> thrice daily, and worship<sup>3</sup> at midday, but, O Auspicious One! in the worship of Supreme Brahman<sup>4</sup> there is no other rule but the inclination of the worshipper (127) Since in Brahma-worship rules are but servants and the prohibitions are of no account who will seek shelter in any other? (128) If the disciple can obtain a Guru who is a knower of Brahman, placid and of steady mind, let him clasp his lotus-like feet, and supplicate him in a devout spirit as follows (129)·

#### SUPPLICATION TO THE GURU

O merciful one! Lord of the distressed! to thee I have come for protection; cast then the shadows of thy lotus-like feet over my head, O thou whose wealth is fame<sup>5</sup> (130).

Having thus prayed to and worshipped his Guru with all his powers, let the disciple remain before him in silence with folded hands (131). The Guru will then carefully and in manner enjoined examine the signs and qualities of the disciple,<sup>6</sup> kindly call the latter to him, and give to the good disciple<sup>7</sup> the great Mantra (132) Let the wise Guru<sup>8</sup> sitting

<sup>1</sup> Prātaḥ-Kṛtya=Morning duty, bathing, etc., (see verse 113, *ante*)

<sup>2</sup> Tri-saṁdhyā is the usual expression

<sup>3</sup> Pūjā—i.e., worship of the Deva with offerings and ceremonies

<sup>4</sup> Parabrahmopāśana Upāśana or worship is derived from *upa* (near) and *as* (to be) that is coming near to God

<sup>5</sup> Yaśo-dhana, i.e., whose sole wealth is his good name

<sup>6</sup> The Guru examines the disciple to see whether he is suited to receive the Mantra, and this is done by watching his demeanour and character, etc. This has been given in detail in the *Kulārṇava-Tantra*, *Śārada Tilaka* and other works

<sup>7</sup> Sat-śisya The Mantra is given to the Sat-śisya, and no otherwise.

<sup>8</sup> Jñānī=Brahma-jñānavān

on a seat, with his face to the East or to the North, place his disciple on his left, and gaze with compassion upon him (133) The Guru, after doing *Rsī-nyāsa*,<sup>1</sup> will then place his hand on his disciple's head, and for the *Siddhi*<sup>2</sup> of the latter do *Japa*<sup>3</sup> of the Mantra one hundred and eight times (134)

The excellent Guru, gem of kindness, should next whisper the Mantra seven times into the right ear of the disciple if he be a *Brāhmaṇa*, or into the left ear if he be of another caste (135) O *Kāhikā*<sup>4</sup> I have now described the manner in which instructions in *Brahma-Mantia* should be given For this there is no need of *Pūjā*, and his *Samkalpa*<sup>5</sup> should be mental only (136) The Guru should then raise the disciple, now become his son, who is lying prostrate at his lotus-feet, and say with affection the following (137)

### REPLY OF THE GURU

Rise, my son, thou art liberated Be ever devoted to the knowledge of Brahman<sup>6</sup> Conquer thy passion May thou be truthful, and have strength and health always (138)

Let the excellent disciple on rising make an offering<sup>7</sup> of his own self, money or a fruit, as he may afford Remaining obedient to his preceptor's commands, he may then roam the world like a *Deva* (139) Immediately upon his initiation into this Mantra he becomes united with the Brahman<sup>8</sup>

<sup>1</sup> See Woodroffe's *Śakti and Śākta*

<sup>2</sup> *Ista-siddhi*=fulfilment of disciple's desire

<sup>3</sup> See *Ibid* <sup>4</sup> *Kāli* <sup>5</sup> See *ante*, notes under v 120

In ordinary worship, *Samkalpa* must be performed with *Dūrvā* grass, flower, rice, sandal-paste, *Haritaki*, *Tila*-seed, which, at the conclusion of the *Samkalpa*-Mantra, are poured into the *Kunda*

<sup>6</sup> i.e., Devote thyself to acquire knowledge of the Brahman

<sup>7</sup> *Dakṣinā* This is an offering so that the *Dikṣā* (initiation) may turn one *Dakṣinā* (Auspicious)

<sup>8</sup> *Tadātmā tanmaya bhavet* The word *tanmaya*=*Brahmamaya*

What need, then, O Deveśi<sup>1</sup> for such an one to practise various kinds of Sādhana<sup>12</sup> O Dearest One<sup>1</sup> I have now briefly told You of the initiation into the Brahma-Mantṛa (140). For such initiation the merciful mood of the Guru is alone necessary (141) The worshipper of the Divine Power,<sup>2</sup> of Śiva,<sup>3</sup> of the Sun,<sup>4</sup> of Viṣṇu,<sup>5</sup> Gaṇeśa,<sup>6</sup> Brāhmanas versed in the Vedas<sup>7</sup> and all other castes may be initiated (142).

It is by the grace of this Mantra, O Devī<sup>1</sup> that I have become the Deva of Devas, have conquered Death, and have become the Guru of the whole world. By it I have done whatever I will, casting from Me ignorance and doubt (143). Brahmā,<sup>8</sup> the Brahmarsis,<sup>9</sup> the Devas,<sup>10</sup> the Devarsis<sup>11</sup> first did Sādhana of this Mantra having received it from Me The Munis<sup>12</sup> obtained it from the Devarsis and the Rājarsis<sup>13</sup>

<sup>1</sup> See *Śakti and Śākta*

<sup>2</sup> Śāktas = worshippers of Śakti

<sup>3</sup> Śaivas.

<sup>4</sup> Sauras

<sup>5</sup> Vaiṣṇavas

<sup>6</sup> Gāṇapatyas

<sup>7</sup> Vipras The stages in the life of a Brāhmana are, Śūdra by birth, Dvī-ja (=twice born) after the Upanayana-ceremony, Vipra when he is versed in Vedic knowledge, and Brāhmana when he has the knowledge of the Brahman In the true sense anyone who knows the Brahman is Brāhmana, as the case of Viśvāmitra illustrates Bhāratī says that v 142 states that all persons be they Brāhmanas or of inferior caste, initiated or otherwise, have competency (Adhikāra) for initiation into the Brahma-Mantra

<sup>8</sup> Of the Tri-mūrti

<sup>9</sup> Brahmarsis Rsis or Seers, mind-born sons of Brahmā such as Bhṛgu

<sup>10</sup> Such as Indra and others

<sup>11</sup> Rsis who are devas such as Nārada

<sup>12</sup> Munis, Vyāsa, and others "He whose heart is not distressed in adversity, in whom all joy in prosperity is lost, from whom passion, fear, and wrath have passed away, he is called a Muni fixed in meditation" (*Bhagavad-Gītā*, chap 11, verse 56) A more specific definition is 'Mananāt munir-ucyate' (a Muni is so called on account of his Manana—that is, of his thought, reasoning, and independent investigation, which follows on hearing, or Śravaṇa, and which is itself followed by Nididhyāsa, or profound contemplation on the conclusion—Siddhānta—arrived at after Śravaṇa and Manana)

<sup>13</sup> Rājarsis Kings who became Rsis such as Janaka, Rtuṣarna and others

from the Munis All these, O beloved, by Sādhana of this Mantra attained union with Brahman by the Mercy of the Paramātmā (144-145)

In the initiation with this Brahma-Mantra, O Great Devī! there are no restrictions The Guru may without hesitation give his disciple his own Mantra, a father may initiate his sons, a brother his brothers, a husband his wife, a maternal uncle his nephews, a maternal grandfather his grandsons<sup>1</sup> (146-147) Such fault as elsewhere there is in other forms of initiation, in the giving of one's own Mantra, by a father or other near relative, does not exist in the case of this great and powerful Mantra (148) He who has heard it, however it may be, from the lips of one initiate in the knowledge of Brahman,<sup>2</sup> is purified, and attains the state of Brahman, and is affected neither by virtue nor sin (149) The householders of the Brāhmanā and other castes who pray with the Brahma-Mantra should be honoured and worshipped as being the greatest of their respective classes (150)

Brāhmanas at once become like those who have conquered their passions,<sup>3</sup> and lower castes become equal to Brāhmanas therefore let all worship those initiate in the Brahma-Mantra,

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<sup>1</sup> This Tantra therefore relaxes in the case of the Brahma-Mantra the rules laid down in others Thus in the *Ganeśa-vimarsinī* it is said Initiation (Dīkṣā) by the father, maternal grandfather, Yatis and Sannyāsīs who have passed out of all Āśramas does not bring good (Na-kalyānadāyikā) Initiation by the uterine brother, husband and maternal uncle is also prohibited The *Yoginī Tantra* forbids initiation by father—at any rate, as regards Śakti-Mantra—maternal uncle, and younger brother Siddhas are exempted from the prohibition Similarly, the *Rudra yāmala Tantra*, which also prohibits initiation of daughter by father, states that the husband should not initiate his wife unless he be himself Mantra-siddha in which case he may initiate her, not as *putrikā* but as his own Śakti The *Bhairavī Tantra* also permits initiation by the Guru in his own Mantra No restrictions apply in the case of the Brahma-Mantra

<sup>2</sup> Brahma-jñānī

<sup>3</sup> Yatis=Parivrājakas or those who have conquered their desires and are detached from the world

and thus knowers of Brahman <sup>1</sup> (151). They who insult them incur the sin of slaying Brāhmanas, and go to a terrible Hell, where they remain as long as the Sun and Stars endure (152). To revile and calumniate a worshipper of the Supreme Brahman is a sin ten million times worse than that of killing a woman or bringing about an abortion (153). As men by initiation in the Brahma-Mantra become freed of all sins, so, O Devī! also may they be freed by the worship of Thee (154).

End of Third Chapter, entitled "Instruction regarding the worship of the Supreme Brahman".

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<sup>1</sup> Brahmajñāh

## CHAPTER IV

### THE WORSHIP OF ŚAKTI

HAVING listened with attention to that which has been said concerning the worship of the Supreme Brahman, the Supreme Īsvari<sup>1</sup> greatly pleased again thus questions Śamkara (1)

Śrī Devī said

O Lord of the Universe and my Lord!<sup>2</sup> I am bathed with contentment in the nectar of Thy words concerning the excellent worship of the Brahman, which lead to the well-being of the world and to Brahman,<sup>3</sup> and give light,<sup>4</sup> intelligence,<sup>5</sup> strength, prosperity<sup>6</sup> and happiness (2-3) Thou hast said, O Ocean of Mercy<sup>1</sup> that as union with the Brahman<sup>7</sup> is attainable through worship of Him, so it may be attained by Sādhana of Me<sup>8</sup> (4) I wish to know, O Lord<sup>1</sup> of this

<sup>1</sup> Feminine of Lord and Ruler (Īśvara) Our Lady

<sup>2</sup> Nātha

<sup>3</sup> Brahmapada

<sup>4</sup> Tejas, which also connotes brilliance and energy

<sup>5</sup> Buddhi

<sup>6</sup> Aśvarya, which also connotes dominion and extraordinary power, such as the eight Siddhis or Vibhūtis

<sup>7</sup> Brahma-sāyujya=Brahmatva (Bhārati)

<sup>8</sup> Tarkālamkāra says The object of worship in Brahmasādhana and Ādyāsaktisādhana is one and the same For by Brahman is meant Turiya Brahman united with Mūlaprakṛti and by Ādyāsakti is meant Mūlaprakṛti as united with Turiya Brahman It is She who is worshipped under the different names of Māyā, Mahāmāyā, Kālī, Mahākālī and so forth Brahman and Māyā are not separate entities Could they be separated then Brahman bereft of activity (Kartṛtva) would be inert (Jadapadārtha) and Śakti without consciousness (Caitanya) would also be so The relation between Brahman and Śakti is non-separateness (Avīnābhāva), that is,

excellent worship of Myself, which as Thou sayest is the cause of union of the worshipper with the Brahman (5). What are its rites, and by what means may it be accomplished? What is its Mantra, and what the form of its meditation <sup>1</sup> and mode of worship <sup>2</sup> (6) O Śambhu <sup>3</sup> who but Thee, Lord among Physicians of earthly ills, <sup>4</sup> is fit to speak of it, from its beginning to its end, and in all its detail agreeable as it is to Me and beneficent to all humanity <sup>5</sup> (7).

Hearing the words of the Devī, the Deva of Devas, Husband of Pārvatī, <sup>5</sup> was delighted, and spoke to Her thus (8)

Śrī Sadāśiva said.

Listen, O Thou of high fortune and destiny, to the reasons why Thou shouldst be worshipped, and how thereby the individual becomes united with the Brahman <sup>6</sup> (9). Thou art the very Parā Prakṛti <sup>7</sup> of Brahman the Paramātmā, <sup>8</sup> and from

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there can be no Brahman without Śakti or Śakti without Brahman. Worship of Brahman is directed towards Brahman as united with Śakti and worship of Śakti is directed towards Śakti as united with Brahman. Therefore the worship of Brahman and worship of Śakti are one and the same. That being so the fruit to be gained by Brahmasādhana is the same as that to be gained by Śakti-sādhana

<sup>1</sup> Dhyāna

<sup>2</sup> Pūjā

<sup>3</sup> A name of Śiva, from Śam (happiness, bliss, beatitude), and bhū (to be). He Who is and grants happiness.

<sup>4</sup> Bhava-vyādhī. This means both the ill of existence itself and ills flowing therefrom. The ill of existence to those on the Nivṛtti path is repeated birth and death. From this root other ills follow.

<sup>5</sup> Daughter of Parvata, the mountain Himālaya. A name of the Devī.

<sup>6</sup> Here is given the reason why the Sādhana of the Parameśvarī leads to Brahmasāyujya, namely, that Her Svarūpa is that of the Brahman since they are essentially one.

<sup>7</sup> The Parā (Supreme) Prakṛti and Paramātmā or Supreme Consciousness are united as one.

<sup>8</sup> Paramātmā. Bhāratī explains the word as follows. Parama=He Who is possessed of the Supreme Māyā or Śakti, and Ātmā=He Who pervades all things. Ātmā comes from the root At+man. At=to spread. He who spreads is He who pervades all things (Atati sarvam vyāpnoti, iti, Ātmā). The Ātmā which is this is the Paramātmā (Parameścāsau ātmā ceti Paramātmā).

Thee has sprung the whole Universe—O Śivā—its Mother<sup>1</sup>  
 (10) O gracious One! whatever there is in this world, of things which have and are without motion, from Mahat<sup>2</sup> to

<sup>1</sup> On this verse Tarkālamkāra comments as follows Paramātmā and Parabrahman = Turiya Brahman beyond the three Purusas, viz., the Visva, Virāt and Jāgrat state, the Tayasa, Hiranya-garbhā and Svapna state, and the Avākṛtā, Prāyñā and Susupti state (Avasthā) of which states the Purusas are Abhimānī. Here Sadāśiva is describing Pārvatī who is an Amsa of Mūlaprakṛti inseparable from it. Turiya Brahman and Mūlaprakṛti are in direct immediate connection (Śikṣit-sambandha, i.e., nothing intervenes—they are one immediately). The Sāmyāvasthā of the three Gunas when at rest (Nidrīsthānā) or the Nirguna state = Mūlaprakṛti. On Kṣobha or disturbance of equilibrium of the Gunas there arises from the Tāmasik part of Mūlaprakṛti Mahesvara and Mahākālī, from the Rājasik part Brahmī and Mahāsarasvatī, and from the Sāttvik part Mahāvaruṇa and Mahālakṣmī. These are not in direct connection with Parabrahma but only mediately so (Paramparā-sambandha) through the medium of the Gunas. In Pralaya all Gunas are dissolved in Mūla prakṛti when nothing else exists and as a consequence the eternal connection between Brahman and Mūlaprakṛti is established. At the time of Kṣobha of the Gunas, the latter appear separately and Prakṛti takes on two aspects—the pure (Visuddha) and non-pure (Malina). The first is Parā-Prakṛti, Vidyā, or Māyā and the second is Aparā-Prakṛti, Avidyā or Ajñāna. The Caitanya to which is ascribed (Upahita) Parā-prakṛti is the omnipotent, omniscient Īvara or Śiva, and the Caitanya to which Aparāprakṛti is ascribed is Ajñāna, Jīva. And so the Pancadasi says (I, 15-17) “Prakṛti which is Sattva-Rajas-Tamo Guna is of two kinds, being according to the purity or non-purity of Sattva (Prakāśātmaka) guna, Māyā or Avidyā. The Cidātmā reflected on Māyā and controlling Her is the Omniscient Īvara. The Cidātmā reflected on Avidyā and subservient to it by reason of her diversity (Vaicitya) becomes many as Jīvas.

<sup>2</sup> Mahadādi, the Tattva Mahat, and the others of the Sāmkhya-Philosophy. This word does not, as is sometimes supposed, mean “great” (Mahat), but is derived from the Vedic “Mahas,” or “Maghas,” which means “Jyotiḥ,” or “Light” (*Sāmkhya Darśana* by Umesa Candra Batavyāla). Tarkālamkāra says From Prakṛti originated Mahat-Tattva, from Mahat Ahankāra. From Ahankāra the eleven Indriyas and the five Tanmātras and from the latter the five Mahābhūtas. These are the 24 Tattvas of the Sāmkhya Darsana. Combination of substance (Yaugika srsti) does not produce any new Tattvas. In the case of the earth and jar and gold and ornament there is no difference in substance. The process according to Tantra is extremely wonderful so much so that the knowing of it produces Divyajñāna. It is not possible however to explain it in a short compass. The Nyāya and Sāmkhya are not so subtle as this. The philosophers differ but the Tāntrik doctrine conflicts with none. He who desires to know it and get thereby a glimpse of the Brahman should get instruction in the Uttara Āmnāya from a good Guru, he will then gain the highest end of man.



an atom, owes its origin to and is dependent on Thee (11). Thou art the Origin of all the manifestations <sup>1</sup>; Thou art the birth-place of even Us <sup>2</sup>; Thou knowest the whole world, yet none know Thee (12)

Thou art Kālī, Tārīnī,<sup>3</sup> Durgā, Ṣodaśī, Bhuvaneśvarī, Dhūmāvati Thou art Bagalā, Bhairavī, and Chinnamastaka <sup>4</sup> Thou art Anna-pūrnā,<sup>5</sup> Vāgdevī,<sup>6</sup> Kamalālayā.<sup>7</sup> Thou art in the form of all the Śaktis <sup>8</sup> and Thou pervadest the bodies of all the Devas (13-14) Thou art both subtle <sup>9</sup> and gross, manifested and veiled, though in Thyself formless, yet Thou hast form. Who can understand Thee? <sup>10</sup> (15). For the

<sup>1</sup> That is, primarily the Daśa-Mahāvidyā The Devī as Kālī, Tārā, Chinnamastā, Dhūmāvati, Sodaśī, Bhuvaneśvarī, Bagalā, Kamalā, Mātangī, Bhairavī

<sup>2</sup> Brahmā, Viṣṇu, and Śiva. These are forms of and subordinate to the Great Mother assumed for the purpose of creation and so forth

<sup>3</sup> Tārīnī is Tārā, Durgā is another manifestation of the same Devī.

<sup>4</sup> See A and Ellen Avalon's *Hymns to the Goddess*.

<sup>5</sup> The Devī as Dispenser of food, an aspect addressed by Śamkarācārya as the Devī bountiful

<sup>6</sup> Devī of speech, wisdom, knowledge, science, art, eloquence, music—that is, Sarasvatī, Śakti of Brahmā

<sup>7</sup> Laksmī, spouse of Viṣṇu, "Who lives in the lotus".

<sup>8</sup> The energy or active power of a Deva, worshipped as His wife under various names Each Deva necessarily has His Śakti See Woodroffe's *Śakti and Śākta* and *Garland of Letters*

<sup>9</sup> Sūkṣmā; subtle as the Paramānu and therefore Avyaktā As gross She is Vyaktā

<sup>10</sup> Bhagavatī as Mūlaprakṛti is subtle (Sūkṣmā), unmanifest (Avyaktā), and formless- (Nirākārā). As Śakti appearing (Āvirbhūtā) from out of Mūlaprakṛti, as the threefold Nāda or Mahat-Tattva issuing from Śakti; as the threefold Bindu or the three Ahamkāras (Sāttvika, Rājasika, Tāmasika or Vaikārika, Tajasa, Bhūtādika) issuing from the threefold Nāda, as Śabda-jñāna, Sparśajñāna, Rupajñāna, Gandhajñāna (of the Apāncikṛta Tanmātras) issuing from Sāttvika Ahamkāra, as Śabdaśakti, Sparśa-śakti, etc., (of the same) issuing from Rājasika Ahamkāra, as the Apāncikṛta Tanmātras issuing from Tāmasika Ahamkāra, as the Bhūtas and their compounds which make up clay and so forth—She is Vyaktā, Sthūlā and Sākārā (Tarkālamkāra) According to Rāghava Bhatta (*Śārada-Tilaka*, I, 19, 20) the Devas issue from Vaikārika-Ahamkāra, the Indriyas from the Rājasika and the Tanmātras from Bhūtādika Nirākārā and the other first mentioned terms are apparently used in a relative sense.

helping of the worshipper, the good of the world, and the destruction of the Dānavas,<sup>1</sup> Thou dost assume various forms<sup>2</sup> (16) Thou art four-armed, two-armed, six-armed, and eight-armed, and holdest various missiles and weapons for the protection of the Universe<sup>3</sup> (17) In various Tantras I have spoken of the Sādhana of different Mantras<sup>4</sup> and Yantras,<sup>5</sup> and the like appropriate to the respective different forms assumed by Thee as also to the three different dispositions of men<sup>6</sup> (18) In this Kali Age there is no Pasu-bhāva Divya-bhāva is difficult of attainment, but the practices relating to Vīra-sādhana<sup>7</sup> yield visible fruit (19)

In this Kali Age, O Devī<sup>1</sup> success is achieved by Kauli worship<sup>8</sup> alone, and therefore should it be performed with every care (20) By it, O Devī<sup>1</sup> is acquired knowledge of Brahman, and the mortal who has gained it, is of a surety whilst living<sup>9</sup> freed from future births and exonerated from the performance of all religious rites (21) According to human knowledge the same thing appears to be pure and same impure,<sup>10</sup> but when Brahma-jñāna has been acquired there is nothing either pure or impure (22) For to him who

<sup>1</sup> A class of Asuras, sons of Danu, daughter of Daksa, and Kaśyapa. There are sixty-one, of which eighteen are principal

<sup>2</sup> Here the question "If I am in reality formless (Nirākārā) then why do I assume different forms?" is anticipated and answered

<sup>3</sup> Gives some of the forms assumed by the Devī

<sup>4</sup> See Woodroffe's *Śakti and Śākta* and *Garland of Letters*

<sup>5</sup> Diagrams (see *Ibid*)

<sup>6</sup> That is, the Pasu, Vīra, and Divya dispositions (see *ibid*)

<sup>7</sup> The worship suited to men in whom the passionate Guna (Rajas) prevails. See as to this passage Introduction to Vol VI, *Tāntrik Texts*. Tarkālanikāra's note is that as in the Kaliyuga Virābhāva alone exists, the rules of Virasādhana alone yield immediate fruit and should be practised

<sup>8</sup> Kulācāra.

<sup>9</sup> Jīvanmukta

<sup>10</sup> For him who is endowed with Brahma-jñāna, who sees the Brahman in everything, there is no distinction

Jñānena medhyam akhilam amedhyam jñānato bhavet,  
Brahma-jñāne samutpanne medhyamedhyam na vidvate

knows that the Brahman is in all things and eternal, what is there that can be impure? (23). Thou art in the form of all, and above all Thou art the Mother of all. If Thou art pleased, O Queen of the Devas<sup>1</sup> then all are pleased<sup>1</sup> (24).

Before the Beginning of things Thou didst exist in the form of Tamas which is beyond both speech and mind, and of Thee by the creative desire of the Supreme Brahman was the entire Universe born<sup>2</sup> (25). This Universe, from Mahat,<sup>3</sup>

<sup>1</sup> The Devī exists in the form of all things (Sarvarūpinī) and is the true nature of all things (Sarvasvarūpā) As Mūlaprakṛti She is the Mother (Jananī) of all She is Viśva Virāt, Tajasa Hiranyagarbha, Avyākṛta Prāñña and Avyakta She is the Root of the whole universe. As by watering the roots, the branches, leaves, flowers and fruits of a tree are nourished, in the same way if She is pleased then Brahmā, Viṣṇu and others are all pleased (Tarkālamkāra)

<sup>2</sup> The *Maitrī Upaṇṣad* (v 52) says Tamo vā idam agra āsit tatpare syāt tatpareneritam viśamatvam prayāti etad vai rajas tadrajaḥ khalvīritam viśamatvam prayāti etad vai sattvasya rūpam: tat sattvam eva īritang rasah

Verily this was at first Tamas alone It abode in the Supreme. Then being set in motion by the Supreme it passes into inequality (loss of equilibrium) This is Rajas This Rajas being moved passes into inequality Then is the form of (or condition which is) Sattva This Sattva being set in motion there is Rasa (Rasa=Cīdānandaprakāśa) On this Tarkālamkāra says that the word Tamas here means Mūlaprakṛti: that is at the time of Pralaya (Dissolution) Tamo-Guna retracts (Samhāra) the whole world Then Sattva-Guna as manifested is merged in Rajas and Rajas in Tamas which alone remains and then merges in Mūlaprakṛti By this I understand him to mean that Rajas works to suppress Sattva which becomes latent to bring into full action Tamas when all manifestation ceases Then before the beginning of the next "Creation" or Production (Sṛṣṭi) there is a stir (Kṣobha) in the Gunas of Prakṛti Tamo Guna appears first then Rajas then Sattva In the *Sārada* this Tamas has been called Śakti Cf "Eternal Śiva is Nirguna and Saguna The first is He who is Prakṛter anyah or the other of Prakṛti," that is, "He and She are one but here He is considered as other than Her (Rāghava Bhatta says Prakṛteh is used in the genitive not ablative case) Saguna is He who is with Kalā (that is, Mūlaprakṛti) From Paramaśiva who is Saccīdānanda and Sakala issued Śakti, from Śakti issued Nāda and from Nāda Bindu" Here the Paramaśiva who is united with Kalā or Mūlaprakṛti Śakti is Tamo Guna Some also call it Mūla Ajñāna By Nāda is meant Mahat-tattva which is threefold according to the Gunas These three Nādas are Avyakta Maheśvara, Avyakta Brahmā and Avyakta Viṣṇu.

<sup>3</sup> Mahat-Tattva. This is the cosmic stuff of experience See note to v 11, ante

down to the gross elements,<sup>1</sup> has been created by Thee, since Brahman, Cause of all causes, is but the efficient Cause<sup>2</sup> (26) It is Pure Being, Changeless, Omnipresent, Pure Consciousness unattached to,<sup>3</sup> yet existing in all things (27) It acts not, neither does It enjoy It moves not, neither is It motionless It is true Being<sup>4</sup> and Consciousness, without beginning or end, Ineffable and Incomprehensible (28)<sup>5</sup>

Thou the Supreme Yoginī<sup>6</sup> dost, moved by His mere desire,<sup>7</sup> create, protect, and withdraw this world with all that moves and is motionless therein (29) Mahākāla,<sup>8</sup> the Dissolver of the Universe, is Thy form At the Dissolution of things, it is Kāla Who will devour all (30), and by reason of

<sup>1</sup> Earth, Water, Fire, Air, and Ether

<sup>2</sup> Nimitta—that is, Instrumental or Efficient Cause, as opposed to Upādāna or Material Cause Prakṛti is the latter, whilst Puruṣa is the former Prakṛti cannot move without the Puruṣa The proximity of the latter affects the Rajo guna or stirring passionate quality in Prakṛti, and with this stirring the Evolution of matter commences Under the influence of the gaze of Puruṣa, Prakṛti commences the world-dance

<sup>3</sup> Nirlipta, as a drop of water on the lotus-leaf The creator unlike the creature is not affected by His Māyā

<sup>4</sup> Satyam that is, as Hariharānanda says, Yathārthasvarūpam, that is, as It is in Itself, the true, that is, lasting Reality

<sup>5</sup> Parama-brahma is not creator and has no activity Prakṛti like iron moved by the magnet (Puruṣa) creates, upholds, and dissolves by the mere presence of Parama-Brahma The proximity of the spring season is the mere efficient (Nimitta mātra) of the blossoming of the leaves and flowers on the trees In the same way the Supreme Brahman is the mere efficient in creation and so forth, the three Gunas being the material cause (Upādānakāraṇa) —Tarkālamkāra

<sup>6</sup> Mahā-yoginī Mahā-yoginī is a title of Śiva Yoginī is derived from Yoga Śabda with the suffix *ni* Here Yoga means the collectivity of all that is Yoginī is She who shines therein (see commentary to v 2, ch IV, *Yoginīhrdaya*) That commentary says that Yoginī is Tripura-sundarī who is Svasamvit Her redness is Her Vimarśa

<sup>7</sup> Icchā

<sup>8</sup> A Tāmasik form of Śiva as He who dissolves all, under which He is represented as of a black colour of terrific aspect The term comes from Mahā=Great, and Kāla=to swallow

this<sup>1</sup> He is called Mahākāla, and since Thou devourest Mahākāla Himself, it is Thou who art the Supreme Primordial Kālikā (31).<sup>2</sup>

Because Thou devourest Kāla, Thou art Kālī, because Thou art the Origin of and devourest all things Thou art called the Ādyā Kālī<sup>3</sup> (32). Resuming after dissolution Thine own nature, dark and formless,<sup>4</sup> ineffable and inconceivable Thou alone remainest as the One (33). Though having a form, yet art Thou formless; though Thyself without beginning, multiform by the power of Māyā,<sup>5</sup> Thou art the Beginning of all, Creatrix, Protectress, and Destructress that Thou art (34) Hence it is, O Gentle One! that I have said to Thee that whatsoever fruit is attained by the initiate in the Brahma-Mantra, the same may be had by the Sādhana of Thee (35).

According to the differences in place, time, and capacity of the worshippers I have, O Devī! spoken of Sādhana suited to the mode of life governing them and their dispositions<sup>6</sup> (36). Where men perform that worship which they are

<sup>1</sup> Kalanāt sarva-bhūtānām=by reason of His devouring all gross or material existence

<sup>2</sup> Ādyā Kālīkā

<sup>3</sup> Primeval Kālī Mūlaprakṛti united with Turiya Brahman is worshipped as Ādyā Kālī (Tarkālamkāra).

<sup>4</sup> Her Svarūpa is Tamorūpa.

<sup>5</sup> By and of which the universe is created.

<sup>6</sup> All men are not to follow the same form of Sādhana, as men differ in their character and ability so does the Sādhana. It is useless to prescribe a high Vedāntik Sādhana for an ignorant and untrained intellect, what is prescribed for it is what it can understand and carry out. There are therefore differences in Ācāra, that is, the Rules governing conduct, way of life such as Veda, Vaiṣṇava and Śaiva Ācāras. There are also differences of disposition (Bhāva) namely Paśu, Vira and Divya. Thus no Paśu is competent for Gupta-Sādhana or the secret ritual, the form of Sādhana must be determined after reference to all the circumstances of the particular case. This is the doctrine of Adhikāra or competency. See note below.

competent<sup>1</sup> to perform, there they participate in the fruits of worship, and being freed from sin will cross the Ocean of Being (37) By merit acquired in many previous births the mind inclines to Kaula doctrine, and he whose soul is purified by such worship himself becomes Śiva<sup>2</sup> (38) Where there is abundance of enjoyment, of what use is it to speak of Yoga,<sup>3</sup> and where there is Yoga there is no enjoyment, but the Kaula<sup>4</sup> enjoys both<sup>5</sup> (39)

If one honours but one person versed in the knowledge of the essence of Kula doctrine,<sup>6</sup> then all the Devas and Devīs

<sup>1</sup> Ye yatrādhikṛtī martyāḥ te tatra phala-bhāginah Thus a Vaiṣṇava should not follow Śaiva practice, and only a Kaulika Tāntrika is privileged to perform its rites By *yatra*, Bhārati says, is meant either secret or overt worship Man's mode of worship, it is said, should be according to his *Adhikāra*, or competency, and it is only if he worships within his *Adhikāra* that he will enjoy the fruit of his worship, and thereby be freed from his sins and attain Liberation As to *Adhikāra* see "Alleged Conflict of Śāstras" by Arthur Avalon, p 224, *Śakti and Śānta*, 5th Edn, based on Bhāṣararāja's commentary on the *Nityāṣṭadāśika Tantra*

<sup>2</sup> Bahu janmārjitāḥ puṇyāḥ kulācāre matir bhavet,  
Kulācārenā pūtātmā sākṣāt śivamaḥ bhavet

<sup>3</sup> See A Avalon's *Serpent Power*

<sup>4</sup> Kaula Tāntrika See for his Ācāra the *Tantrasāra*

<sup>5</sup> Yatrāsti bhoga-bāhulyam tatra yogasya kā kathā,  
Yoge'pi bhogavirahah Kaulastūbhayaṁ asnute

This is a fundamental principle of the Tāntrik method The Kaula thus enjoys both Bhoga and Yoga, the worship being with enjoyment Yoga is the union of Prāṇa and Apāṇa, of seed and ovum, of "Sun" and "Moon," of Nāda and Bindu, of Jivātmā and Paramātmā So also the *Rudra-jāmala* and the *Mangala-rāja-stava* say "Where there is worldly enjoyment there is no Liberation, where there is Liberation, there is no worldly enjoyment But in the case of excellent devotees of Śrīsundarī both Liberation and Enjoyment are in the hollow of their hands"

<sup>6</sup> He who acquires divine knowledge (Brahma-tattva) becomes no longer subject to change, the bond which holds him to worldly things is cut The Kula-tattva-jña is one versed in the knowledge of Kula Kula means Brahma sanātanam, as the *Kulārṇava Tantra* states "Na kulam kulamityāhuh kulam Brahma sanātanam"—i.e., by Kula is not meant family dignity, but the Sanātana Brahman It is also said "Kulam Kundalinīśaktir Akulam tu Maheśvarah" Kundalī is Kula, the Maheśvara is Akula, She is Śakti and He who has mastered knowledge concerning Kundalinī is Brahma tattvajña and Brahman Itself in so far as he is a

are worshipped—there is no doubt of that (40). The merit gained by honouring a Kaulika is ten million times that which is acquired by giving away the world with all its gold (41). A Candāla versed in the knowledge of Kaulika doctrine excels a Brāhmana, and a Brāhmana who is wanting in such knowledge is beneath even a Candāla <sup>1</sup> (42).

I know of no Dharma superior to that of the Kaulas, by adherence to which man attains Divine Experience <sup>2</sup> (43). I am telling Thee the truth, O Devī! Lay it to the heart and ponder over it. There is no doctrine superior to the Kaulika doctrine, the most excellent of all (44). This is the most excellent path kept hidden by reason of the crowd of Paśus,<sup>3</sup> but when the Kali Age advances this pathway will be revealed (45)

Verily and verily I say unto you that when the Kali Age reaches the fullness of its strength there will be no Paśus, and all men on earth will be followers of the Kaulika doctrine

realiser For Brahman is Caitanya united with Śakti and Kundalinī is Śakti united with Caitanya. To the understanding they are one and the same. It is only to limited knowledge that they appear to be two and separate

<sup>1</sup> One of the degraded castes engaged in work on the cremation-ground, bone-collecting, and the like. Their touch is pollution

<sup>2</sup> Kaula-dharmāt paro dharmo nāsti jñāne tu māmake,  
Yasyānustāna-mātreṇa Brahma-jñānī naro bhavet.

The second line gives the reason for the assertion made in the first. He has divine experience (Brahmajñāna).

<sup>3</sup> Men of the animal disposition in whom Tamas Guna prevails. See A. Avalon's *Śakti and Śāktā*. A man who is Pāśa-baddha that is bound by the eight fetters (Pāśa) that is Kula, Śila, Moha, Lajjā, Ghrnā, Dayā, Varna, Bhaya and devoid of true knowledge of the Real (Tattva-jñāna) is a Paśu. The latter is of three kinds best (Uttama), middling (Madhyama) and low or worst (Adhama). The first are those who faithfully follow Vedācāra, Vaiṣṇavācāra, and Śaivācāra and are not hostile to any Devatā. The last are those who are hostile to the Devas and act as they please in neglect of the injunctions of Dharma Śāstra. The second class are between these two. Kulamārga is kept hidden by reason of the great number of these three classes of Paśu.

(46) O beauteous One! <sup>1</sup> know that when Vedic and Purāṇic initiations cease then the Kali Age has become strong (47) O Śivā! O Peaceful One! when virtue and vice are no longer judged by the Vedic rules, then know that the Kali Age has become strong (48)

O Sovereign Mistress of Kaula doctrine! when the Heavenly Stream <sup>2</sup> is at some places broken, and at others diverted from its course, then know that the Kali Age has become strong (49) O wise One! when kings of the Mleccha race <sup>3</sup> become excessively covetous, then know that the Kali Age has become strong (50) When women become difficult of control, heartless and quarrelsome, and disparagers of their husbands, then know that the Kali Age has become strong (51) When men become subject to women and slaves of lust, oppressors of their friends and Gurus, <sup>4</sup> then know that the Kali Age has become strong (52) When the fertility of the earth has gone and yields a poor harvest, when the clouds yield scanty rain, and trees give meagre fruit, then know that the Kali Age has become strong (53) When brothers, kinsmen and companions, prompted by the desire for some trifle, will strike one another, then know that the Kali Age has become strong (54) Even when the open partaking of flesh and liquor will pass without condemnation and punishment, yet secret drinking will still prevail, then know that the Kali Age has become strong <sup>5</sup> (55)

<sup>1</sup> Lit one with beautiful hips Vv 46-55 give the signs (Laksana) of the prevalence of Kali Yuga

<sup>2</sup> The Ganges—Gāṅgā

<sup>3</sup> Mleccha is a term applied to all non-Āryan peoples, such as the English, the term Ārya, according to Hindu notions, being confined to the people of Āryāvarta

<sup>4</sup> Guru includes, besides spiritual teachers, others who are deserving of respect Thus mother and father are called Mahā-gurus, and the husband is the Mahā-guru of the wife

<sup>5</sup> This eating and drinking is the eating and drinking of non-Kaulas (see next verse), for the sake of animal appetite only



As in the Satya, Tretā, and Dvāpara Ages wine and the like<sup>1</sup> could be taken (openly), so they may be taken in the Kali Age in accordance with the Kaulika Dharma<sup>2</sup> (56). The Kali Age cannot harm those who are purified by truth, who have conquered their passions and senses, who are open in their ways, without deceit, are compassionate and follow the Kaula<sup>3</sup> doctrine (57). The Kali Age cannot harm those who are devoted to the service of their Guru, to the lotus of their mothers' feet, and to their own wives (58). The Kali Age cannot harm those who are vowed to and grounded in Truth, adherents of the true Dharma,<sup>4</sup> and faithful to the performance of Kaulika rites and duties (59). The Kali Age cannot harm those who give to the truthful Kaulika-Yogī the elements of worship,<sup>5</sup> which have been previously purified by Kaulika rites (60).

The Kali Age cannot harm those who are free of malice, envy, hypocrisy, and hatred, and who are firm in the faith of Kaulika<sup>6</sup> Dharma (61). The Kali Age cannot harm those who keep the company of Kaulikas, or live with Kaulika devotees,<sup>7</sup> or serve the Kaulikas (62). The Kali Age cannot harm those Kaulikas who, whatever they may appear outwardly to be,<sup>8</sup> yet remain firm in their adherence to

<sup>1</sup> Madyādi that is wine, meat and the like Hariharānanda Bhārati says that in the first three Ages wine and the like were taken openly (Prakāśatah)

<sup>2</sup> Tāntrika doctrine of the Kaulas, or Kulācāra As to Kula see note to verse 40, ante

<sup>3</sup> Tāntrika doctrine of the Kaulas, or Kulācāra

<sup>4</sup> Law of conduct.

<sup>5</sup> Tattva meat, fish, wine, parched food, and woman after purification by the Tāntrika ritual (Śodhana)

<sup>6</sup> Vide ante

<sup>7</sup> Sādhus, such as practise Śmaśāna-sādhana (worship in the cremation-ground), Śava-sādhana (worship seated on a corpse), Latā-sādhana, etc., are called Kula-sādhus

<sup>8</sup> Nānā-vesa-dharāh—literally, having different dress or sectarian marks, etc. This is often understood to mean and may mean that the Vāmācāris' open professions are different from, and help to conceal their

Kaula<sup>1</sup> Ācāra, and worship Thee according to its doctrine (63) The Kālī Age cannot harm those who perform their ablutions, charities, penances, pilgrimages, devotions,<sup>2</sup> and offerings of water<sup>3</sup> according to the rules of Kulācāra<sup>4</sup> (64)

The Kālī Age cannot harm those who perform the ten purificatory ceremonies,<sup>5</sup> such as the blessing of the womb,<sup>6</sup> obsequial ceremonies of their fathers,<sup>7</sup> and other rites according to Kaulika ritual (65) The Kālī Age cannot harm those who respect the Kula-tattva, Kula-dravya<sup>8</sup> and Kula-yogī<sup>9</sup> (66)

The Kālī Age is but the slave of those who are free of all crookedness and falsehood, men of candour, devoted to the good of others, who follow Kaulika ways (67) In spite of its many blemishes, the Kālī Age possesses one great merit, that

adherence to, the secret doctrine But another inner meaning is said to be, not that the Kaula is enjoined to practise hypocrisy, but that a man may be a Śākta at heart, whatever his apparent sect may be Thus there are Gossains who are known to be Vaiṣṇavas, but who are in fact Śākteyas Cf *Nityā Tantra*, chap III, also *Niruttara Tantra*, chap I, also *Tantra-sāra*, Kulācāra-Prakarana, which says "Śāktas in their heart and outwardly Śaivas, and in assemblies as Vaiṣṇavas, the Kaulas go about in this world in different guises" The reference is made to "assemblies," because Vaiṣṇavas worship in assemblies, that is congregational worship

<sup>1</sup> *Vide ante*

<sup>2</sup> *Vrata*

<sup>3</sup> *Tarpana*

<sup>4</sup> *Vide ante*

<sup>5</sup> *Samskāra* (see *post*, verses 83-90, and Chapter IX)

<sup>6</sup> The Jivaseka or Garbhādāna ceremony, from Garbha (womb) and Ādhāna (placing upon), the placing of seed in the womb described in Chapter IX, verse 107

<sup>7</sup> *Śrāddha* (see note, Ch III, 2)

<sup>8</sup> The Tattva is ordinarily used in the sense of Pañca-makāra, as in verse 60, but the commentator Bhārati says that Kula-dravya here refers to these, and that in this context Kula-tattvas are five kinds of Tāntrika "flowers"—viz, (1) Vajra-puspa, (2) Svayambhū-kusuma, (3) Kunda-puspa, (4) Cola-puspa, (5) Sārva-kālīka-puspa The word "flower" is (as in English) used symbolically for the Rtu, as to which see Chapter V, verse 174, where the meaning of (2), (3), (4), is given Sārva-kālīka-puspa, which literally means "the flower of all seasons," is of any kind—that is, is not, as in (2), (3), (4), confined to the Rtu which first appears and of any particular woman According to Kulacūdāmanī No (1) is used in drawing on a plate of gold the Yantra of Tārā

<sup>9</sup> *Kulamārgī*

from the mere resolve<sup>1</sup> of a Kaulika if sincere, desired result ensues (68) In the other Ages, O Devī! effort of will produced both religious merit and demerit, but in the Kali Age men by intention acquire merit only, and not demerit<sup>2</sup> (69). The slaves of the Kali Age, on the other hand, are those who know not Kulācāra,<sup>3</sup> and who are ever untruthful and the persecutors of others (70) They too are the slaves of the Kali Age who have no faith in Kulācāra,<sup>3</sup> who lust after others' wives, and oppress the faithful followers of Kaulika<sup>3</sup> doctrine (71).

In speaking of the customs of the different Ages, I have, O Gentle One! O Pārvatī! briefly recounted to please Thee the signs of the dominance of the Kali Age (72). When the Kali Age is made manifest, all Dharma<sup>4</sup> is enfeebled and Truth alone remains; therefore should one be truthful<sup>5</sup> (73). O Thou Virtuous One! know this for certain, that whatsoever man does with Truth<sup>6</sup>, that bears,<sup>7</sup> fruit (74). There is no Dharma higher than Truth,<sup>8</sup> there is no sin greater than falsehood, therefore should man seek protection under Truth with

<sup>1</sup> Samkalpa

<sup>2</sup> Apare tu yuge devī punyam pāpam ca mānasam

Nrnām āsīt kalau punyam kevalam na tu dus-krtam

The Śloka is Stuti-vāda, or honorific speech and means that in former Ages men's intentions had result in good or evil as they wished, but in the present Age, whilst good intentions are quickly realised, from bad intentions evil is slow to result, for the Kali Age, though a degraded Age, is also a favoured one The child himself may be a weakling, but the greater its infirmities the greater the Mother's help and favours

<sup>3</sup> Vide ante See Kulārṇava

<sup>4</sup> Sarve dharmāḥ, all observances prescribed for the maintenance of the individual and community.

<sup>5</sup> Tasmāt satyamayo bhavet, that is, should become one with Truth, realise it in all his being Bhārati says that in this and the following verse Mahādeva desires to say that when Kali Yuga is dominant then Kulācāra should be practised openly.

<sup>6</sup> Satya-dharma

<sup>7</sup> Saphalam-Karma

<sup>8</sup> Na hi satyāt paro dharmah

all his soul (75) Worship without Truth is useless, and so too without Truth is the Japa <sup>1</sup> of Mantras and the performance of Tapas <sup>2</sup> It is in such cases just as if one sowed seed in salt earth (76)

Truth is the appearance of the Supreme Brahman, Truth is the most excellent of all Tapas <sup>2</sup>, every act is rooted in Truth Than Truth there is nothing more excellent (77) Therefore has it been said by Me that when the sinful Kali Age is dominant, Kaula ways <sup>3</sup> should be practised truthfully and without concealment <sup>4</sup> (78) Truth is divorced from concealment There is no concealment without untruth Therefore is it that the Kaulika-sādhaka should perform his Kaulika-sādhana openly (79) What I have said in other *Kaulika Tantras* about the concealment <sup>1</sup> of Kaulika-dharma not being blameworthy is not applicable when the Kali Age becomes strong <sup>5</sup> (80)

In the (First or) Satya Age, O Devī! Virtue possessed the four quarters of its whole, in the Tretā Age it lost one-quarter of its Virtue, in the Dvāpara Age there was of Virtue but two quarters, and in the Kali Age it has but one (81) In spite of that Truth will remain strong, though Tapas <sup>2</sup> and Charity become weakened If the one quarter which is

<sup>1</sup> Recitation

<sup>2</sup> Austerities (see Ch LV, 21, and notes)

<sup>3</sup> Kulācāra

<sup>4</sup> *Vide ante*, note to verse 63, and *Niruttara Tantra*, chap. 1, "Rātrau kulakīryām kuryāt, divā kuryāt ca vaidikīm" (In the day do the Vaidika and in the night the Kaulika rites)—a rule of Virācāra only, as Pāsuras are, however, prohibited from performing Sādhana at night, as all such Sādhana connotes Maithuna it has been said—Rātrau naiva yajed Devīm sandhyāyām vāparāhṇake (*Nityā-Tantra*) It is said "at night" not for concealment, but as denoting the particular form of worship then done See Ch X, verse III In this verse, Bhārati says, a question is anticipated and answered

<sup>5</sup> This is an ordinance abrogating during the period mentioned the law of secrecy, which had governed the Tāntrika Virācāra ritual when the Vaidikācāra prevailed

Truth goes Virtue goes also, therefore of all acts Truth should be the abiding support (82). O Sovereign Mistress of the Kaula-Dharma <sup>1</sup>! since men can in this Age have recourse to Kaulika Dharma only, if that doctrine be itself infected with untruth, how can there be Liberation? (83). With his soul purified in every way by Truth, man should perform all acts enjoined by his caste and stage <sup>2</sup> of life, in the manner shown by Me (84). Initiation,<sup>3</sup> worship,<sup>4</sup> recitation of Mantras,<sup>5</sup> the offering of oblation to Fire with ghee,<sup>6</sup> repetition of Mantras,<sup>7</sup> occasional devotions,<sup>8</sup> marriage,<sup>9</sup> the conception ceremony,<sup>10</sup> and that performed in the fourth, sixth, or eighth months of pregnancy,<sup>11</sup> the natal rite,<sup>12</sup> the naming<sup>13</sup> and tonsure<sup>14</sup> ceremonies, and obsequial rites upon cremation<sup>15</sup> and after death<sup>16</sup>—all such ceremonies should be performed in the manner approved by the Āgamas (85-86).

The ritual which I have ordained should be followed, too, as regards Śrāddha at holy places,<sup>17</sup> dedication of a

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<sup>1</sup> Kuleśvari

<sup>2</sup> Āśrama

<sup>3</sup> Diksā

<sup>4</sup> Pūjā

<sup>5</sup> Japa.

<sup>6</sup> Homa

<sup>7</sup> Puraścaraṇa

<sup>8</sup> Vrata

<sup>9</sup> Udvāha For this and the following, see Ch IX, *post*

<sup>10</sup> Pumsavana

<sup>11</sup> Simantonnayana

<sup>12</sup> Jāta-karma

<sup>13</sup> Nāma-karana

<sup>14</sup> Cūdā-karana. In all castes the Śikhā or tuft at the back of the head is kept The Kṣatriya preserves also the Kāka-pakṣa (the hair on the cheek)

<sup>15</sup> Mrta-kṛtya, or Mrta-kriyā

<sup>16</sup> Śrāddha

<sup>17</sup> As at Gayā, Prayāga

bull,<sup>1</sup> the autumnal festival,<sup>2</sup> on setting out on a journey,<sup>3</sup> on the first entry into a house,<sup>4</sup> the wearing of new clothes or jewels, dedication of tanks, wells or lakes,<sup>5</sup> in the ceremonies performed at the phases of the Moon,<sup>6</sup> the building<sup>7</sup> and consecration of houses, the installation<sup>8</sup> of Devas, and in all observances to be performed during the day<sup>9</sup> or at night, or on special occasions<sup>9</sup> in each month, season, or year, and in observances both daily or occasional,<sup>10</sup> and also in deciding generally what ought and what ought not to be done, and in determining what ought to be rejected and what ought to be adopted (89-90)

Should one not follow the ritual ordained, whether from ignorance, wickedness, or lack of faith, then one is disqualified for all observances, and becomes a worm in dung (91) O Mahesī<sup>11</sup> if when the Kali Age has become very powerful any act be done in violation of My precepts, then that which happens is the very contrary of that which is desired (92)

<sup>1</sup> Vrsotsarga-Śrīddha of the second degree, the first being Dānasāgara (Ocean of gifts), the third is Candana-dhenu (Sandalwood and Cows), which is performed only for women who leave surviving their husbands and sons, the fourth is Tila-kāñcana (Til seed and Gold)

<sup>2</sup> Śārādotśava, i.e., the Durgā Pūjā, in autumn (Śarat), the vernal (Vasanta) worship being called Vāsanti

<sup>3</sup> Yātrā

<sup>4</sup> Grha-praveśa—that is, entering into a house for the first time to live there

<sup>5</sup> See chapter XIII, *post*, verse 166

<sup>6</sup> Tithikarma

<sup>7</sup> Grhārambha=beginning to build a house, laying the foundation of a house

<sup>8</sup> Pratisthā

<sup>9</sup> Divākṛtya, Nisikṛtya and Parvākṛtya The first is any rite required to be done in day time, the second what is enjoined to be done at night and the last as what is ordered to be done on special occasions (Parva) such as festival, day of eclipse and the like

<sup>10</sup> Naimittika=That is rites necessary for the attainment of any special object

<sup>11</sup> Feminine of Mahesa=Great Lord

Initiation of which I have not approved destroys the life of the Sādhaka <sup>1</sup> and an act of worship not so approved is as fruitless as oblations poured on ashes,<sup>2</sup> and the Deva whom he worships becomes angry or hostile, and at every step he encounters danger (93) Ambikā <sup>3</sup>! he who during the dominance of the Kali Age, knowing My ordinances, yet performs his religious observances in other ways, is a great sinner (94) The man who performs any Vrata,<sup>4</sup> or marries according to other ways, will remain in a terrible Hell so long as the Sun and Moon endure (95). By his performance of Vrata he incurs the sin of killing a Brāhmana, and similarly a boy invested with the sacred thread becomes degraded <sup>5</sup> He merely wears the thread, and is lower than a Candāla <sup>6</sup> (96), and so too the woman who is married according to other ways than Mine is to be despised, and, O Sovereign Mistress of the Kaulas <sup>7</sup>! the man who so marries is her associate in wrong, is day after day guilty of the sin of going with a prostitute <sup>8</sup> (97). From him the Devatā will not accept food, water, and other offerings, nor will the Pitṛs <sup>9</sup> eat his offerings, considering them to be as it were mere dung and pus (98).

<sup>1</sup> Sādhakaprānaghātini, that is if the Sādhaka does Sādhana with a Mantra not communicated in manner approved by Mahādeva then it leads to his death.

<sup>2</sup> They should be poured on living Fire.

<sup>3</sup> A title of the Devī, meaning Mother of the Universe (see *Lalitā-sahasra-nāma*, verse 69) Devī is also called Holy Mother (Śrī-mātā). In a technical sense Ambikā is the name for the first movement of the Vimarśa Śakti

<sup>4</sup> Occasional devotion

<sup>5</sup> Vratya=a degraded or disqualified Brāhmana

<sup>6</sup> See note under ch iii, 84.

<sup>7</sup> Kula-nāyikā, used here in this sense (Mistress of the Tāntrikas), though also denoting the woman worshipped as Śakti in Latāsādhana by Vāmācārīs.

<sup>8</sup> Maithuna purchased at a price (Kraya-kṛita-maithuna) is greatly condemned

<sup>9</sup> The departed Spirits of the Ancestors.

Their children are bastards,<sup>1</sup> and disqualified for all religious, ancestral, and Kaulika<sup>2</sup> observances and rites (99) To an image dedicated by rites other than those prescribed by Sambhu<sup>3</sup> the Deva never comes Benefit there is none either in this or the next world There is but mere waste of labour and money (100)

A Śrāddha performed according to other rites than those prescribed by the Āgamas is fruitless, and he who performs it will go to Hell together with his Pitrs<sup>4</sup> (101) The water offered by him is like blood, and the funeral cake<sup>5</sup> like dung Let the mortal then follow with great care the precepts of Śamkara<sup>6</sup> (102) What is the need of saying more? Verily and verily I say to You, O Devī<sup>1</sup> that all that is done in disregard of the precepts of Śambhu<sup>6</sup> is fruitless (103) For him who follows not His precepts there is no future merit That which has been already acquired is destroyed, and for him there is no escape from Hell (104) O Great Ruler<sup>7</sup> the performance of daily and occasional duties in the manner spoken of by Me is the same as worshipping Thee (105) Hear from Me O Devī<sup>1</sup> the particulars of the worship with its Mantras<sup>8</sup> and Yantras,<sup>9</sup> which is the medicine for the ills of the Kali Age (106)

End of the Fourth Chapter, entitled "Introduction of the Worship of the Supreme Prakṛti"

<sup>1</sup> Kānina=son of an unmarried woman Kāninah kanyakā-jāto mātāmaha-suto matah (Yājñavalkya)

<sup>2</sup> Observances of Kula worship <sup>3</sup> Śiva

<sup>4</sup> The departed Spirits of the Ancestors (see note, ch 1, 20), for whose spiritual benefit Śrāddha is performed

<sup>5</sup> Pinda

<sup>6</sup> Title of Śiva (see note, ch 1, 5)

<sup>7</sup> Mahesāni, feminine of Mahesāna, title of Śiva

<sup>8</sup> See Woodroffe's *Garland of Letters and Śakti and Śakta*

<sup>9</sup> Used in worship as Pratika or representative of the Devatā Each Devatā has His or Her own Yantra Yantra which literally means instrument is the instrument by which worship is done Diagrams (see *Ibid*)



## CHAPTER V

### MANTRAS AND PURIFICATION

ŚRĪ SADĀŚIVA said:

Thou art the Ādyā Paramā Śakti,<sup>1</sup> Thou art all power.<sup>2</sup> It is by Thy power<sup>3</sup> that We (the Trinity) are powerful<sup>4</sup> in the acts of Creation, Preservation, and Dissolution. Endless and of varied colour and form are Thy appearances, and various are the strenuous efforts whereby (Thy Sādhakas) may realise them. Who can describe them? (1-2). In the Kula Tantras and Āgamas<sup>5</sup> I have, by the aid of but a small part of Thy mercy and with all My powers, described the Sādhana and Arcana<sup>6</sup> of Thy appearances; yet nowhere else is this secret Sādhana revealed. It is by the grace of this (Sādhana), O Blessed One<sup>7</sup> that Thy mercy in Me is so great (3-4). Questioned by Thee I am no longer able to conceal it. For Thy pleasure, O Beloved<sup>1</sup> I shall speak of that which is dearer to Me than even life itself (5). To all sufferings it

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<sup>1</sup> That is, Primordial Supreme Power. In this chapter Sadāśiva describes the particular worship (Viśeśārādhana) of Devī in which Mantra and Yantra is used (Bhārati).

<sup>2</sup> Sarva-śakti-svarūpinī. That is the Devī is the one Śakti which manifests itself in different forms.

<sup>3</sup> Tava śaktyā

<sup>4</sup> Śaktāh

<sup>5</sup> See *Principles of Tantra*

<sup>6</sup> As to the specific meaning of these terms, which, speaking generally, mean spiritual discipline and worship, see Woodroffe's *Śakti and Śākta*

<sup>7</sup> Kalyānī. This word has elsewhere been interpreted to mean "Giver of Liberation"—Moksadāyini

brings relief. It wards off all dangers. It gives Thee pleasure, and is the way by which Thou art most easily obtained (6) For men rendered wretched by the taint of the Kali Age,<sup>1</sup> short-lived and unfit for strenuous effort, this is the greater wealth (7) In this (Sādhana which will be described) there is no need for a multiplicity of Nyāsa,<sup>2</sup> for fasting or other practices of self-restraint<sup>3</sup> It is simple and pleasurable, yet yields great fruit to the worshipper (8) Then first listen, O Devī<sup>4</sup> to the Mantroddhāra<sup>4</sup> of the Mantra, the mere hearing of which liberates man from future births while yet living<sup>5</sup> (9)

By placing "Prāṇeśa" on "Tajasa," and adding to it "Bherundā" and the Bindu, the first Bija<sup>6</sup> is formed<sup>7</sup> After this, proceed to the second (10) By placing "Sandhyā" on "Rakta," and adding to it "Vāmanetra" and Bindu, the second Bija is formed<sup>8</sup> Now listen, O Blessed One<sup>1</sup> to the formation of the third Bija

<sup>1</sup> The last and worst age

<sup>2</sup> See *Śakti and Śākta*

<sup>3</sup> Samyama

<sup>4</sup> See note, ch. III, 11, ante

<sup>5</sup> Jivanmukta

<sup>6</sup> Or Mantra. As to the meaning of Bija Mantra see Woodroffe's *Garland of Letters*

<sup>7</sup> For secrecy the letters are given different names which are only known to the learned. They may however also be got from the Bijakosas one of which is published as *Tantrābhidhāna* in vol. I of my series of *Tāntrik Texts*. Prāṇeśa means "the Life," and signifies the letter *Ha*. Ha-kāra may mean either Viṣṇu or Śiva, or the latter alone, according to the *Mantrābhidhāna*. Ha-kāra is the Bija of Ākāśa (Vyoma)—Śiva being Mahākāśa-rūpi in the form of the Great Ether. Tajasa (Tejas) means Fire, and signifies the letter *Ra* (Ram being the Bija of Fire). Bherundā, an attendant of Durgā, signifies the long vowel *ī*. Thus, Ha+Ra=Hra+ī=Hrī+the Bindu (point or sign Anusvāra)=Hrīm

<sup>8</sup> Sandhyā=Śa, Rakta=Ra, Vāma-netra=the long vowel *ī*, and Bindu is the point Anusvāra. Thus, Śa+Ra=Śra+ī=Śrī+the Bindu=Śrīm. As to the significance of Bindu see *Garland of Letters*

“Prajāpati” is placed on “Dīpa,” and to them is added “Govinda” and Bindu<sup>1</sup> It yields happiness to the worshippers: After making these three Bījas add the word Paramēśvarī<sup>2</sup> in the vocative, and then the word for Vahni-kāntā<sup>3</sup> Thus O Blessed One! is the Mantra of ten letters formed<sup>4</sup> This Vidyā<sup>5</sup> is the Supreme Devī, is the substance which is all Mantras<sup>6</sup> (11-13).

The most excellent worshipper should for the attainment of wealth and all his desires make Japa of each or all of the first three Bījas<sup>7</sup> (14) By omitting the first three Bījas, the Vidyā<sup>8</sup> of ten letters becomes one of seven.<sup>9</sup> By prefixing the Bīja of Kāma,<sup>10</sup> or the Vāgbhavā,<sup>11</sup>

<sup>1</sup> Prajā-pati, or Brahmā, Lord of creation=Kā, Dīpa, or Fire (whose Bīja is Ra)=Ra, Govinda=long vowel ī, and Bindu is the sign Anusvāra which is Hasanta Makāra, *i e*, the letter M without the vowel. Thus, Ka+Ra=Kra+ī=Krī+Bindu=Krīm

<sup>2</sup> Title of the great Devī, as the Supreme Lord.

<sup>3</sup> Consort of Vahni—Fire—that is, the Mantra “Svāhā,” used in making oblation to Fire or at the conclusion of the feminine Mantras (see *post*)

<sup>4</sup> That is, Hrīm, Śrīm, Krīm Paramēśvarī Svā-hā The vowels are the Śaktis of the consonants, which cannot be uttered without them. Therefore, consonant and vowel annexed are treated as one letter. See *Ananda-laharī*, v 1

<sup>5</sup> Vidyā is the feminine Mantra, the sex of the Mantra changing with that of its presiding Devatā The *Śāradatilāka* says that if a Mantra is followed by Hum or Phat, it is a masculine Mantra (Purusa; Pum-Mantra). Those which end with Svāhā are feminine, and those ending with Namah are neuter

<sup>6</sup> Sarva-vidyā-mayī is Sarva-vidyā-svarūpā (Harī-harānanda Bhāratī). All the Vidyās are included in it (Tarkālamkāra). The Vidyā is identical with its Devatā, Cf Devatā mantrarūpinī

<sup>7</sup> Hrīm, Śrīm, Krīm Bhāratī gives a variant—“for the attainment of piety (Dharma), desire (Kāma), wealth (Artha)”.

<sup>8</sup> Feminine Mantra (*vide ante*).

<sup>9</sup> That is, omitting the first three letters, Hrīm, Śrīm and Krīm The Mantra is then Pa-ra-me-śva-rī Svāhā

<sup>10</sup> The Bīja of Kāma—Deva of Desire—is Klīm.

<sup>11</sup> Vāgbhavā is Sarasvatī, Devī of Learning, Music, Speech, the Fine Arts, and so on. Her Bīja is Aīm

Prakṛti<sup>1</sup> (19) There is but one mode of Sādhana in the case of all these Mantras, and of that I shall speak for Thy pleasure and the benefit of humanity (20).

Without Kulācāra,<sup>2</sup> O Devī<sup>1</sup> the Śakti-Mantra<sup>3</sup> is powerless to give success, and therefore the Sādhaka should practise Śakti-Sāadhanā with Kulācāra rites (21) O Ādyā<sup>4</sup> the five essential Elements in the worship of Śakti have been prescribed to be Wine,<sup>5</sup> Meat,<sup>6</sup> Fish,<sup>7</sup> parched Grain,<sup>8</sup> and the Union of man with woman<sup>9</sup> (22) The worship of Śakti without these five elements<sup>10</sup> is but the practice of evil magic.<sup>11</sup> That Siddhi which is the object of Sādhana is never attained thereby, and obstacles are encountered at every step (23) As seed

<sup>1</sup> Tvam ādyā prakṛtir yataḥ Primordial material cause as Māyā-Śakti and efficient cause as Cit-Śakti. Here is established the connection between Prakṛti and all Mantras (Tarkālamkāra). All Devas, Devīs, and Mantras have originated from the Parabrahma united with Prakṛti either directly or mediately. They are not separate from Him. Therefore whatsoever Devas, Devīs or Mantras are worshipped it is the Ādyā Herself who is worshipped

<sup>2</sup> Tāntrika doctrine in its Kaula form

<sup>3</sup> The Mantra of the Devī—Śakti of Śiva

<sup>4</sup> Ādyā, Who is from the beginning.

<sup>5</sup> Madya (or other fermented liquor).

<sup>6</sup> Māmsa

<sup>7</sup> Matsya

<sup>8</sup> Mudrā, a term here used in its technical Pañcatattva sense, but which ordinarily means "ritual gestures with the fingers or postures of the body". See as to these last four Tattvas Woodroffe's *Śakti and Śākta*

<sup>9</sup> Maithuna.

<sup>10</sup> Ordinarily called the Pañca-Makāra (Five M's), as to which see *Śakti and Śākta*. They are here called Pañca-tattva, and elsewhere Pañca-dravya

<sup>11</sup> Abhicāra Abhicāra is a ritual to injure or destroy, and is, according to Hariharānanda-Bhārati, the equivalent of Himsā-karma—an act injurious to others. Jaganmohana-Tarkālamkāra says that if the special treatment prescribed by the Tantras is not followed then the sensual proclivities are not eradicated and the ritual is for the desired end of Tantra useless as magic which leads only to the injury of others. See also Woodroffe's *Śakti and Śākta*

palm of his excellent Guru, bow to him, saying meanwhile the following (30)

### MANTRA

I bow to thee, O Sad-guru,  
 Thou who destroyeth the bonds which hold us to this world,  
 Thou who bestoweth the vision of Wisdom,<sup>1</sup>  
 Together with worldly enjoyment and final Liberation,<sup>2</sup>  
 Dispeller of ignorance  
 Revealer of the Kula-dharma,<sup>3</sup>  
 Image in human form of the Supreme Brahman<sup>4</sup>  
 Obeisance to the Śrī Guru (31-32)

The disciple, having thus made obeisance to his Guru, should then meditate upon his Ista-devatā,<sup>5</sup> and worship Her as aforesaid,<sup>6</sup> inwardly reciting the Mūla-mantra<sup>1</sup> meanwhile (33) Having done this to the best of his powers, he should place the Japa in the left palm of the Devī, and then make obeisance to his Ista-devatā with the following (34)

### MANTRA

To Thee I bow Who art one with, and the Supporter of, the Universe,

<sup>1</sup> Jñāna-drsti

<sup>2</sup> See *Yoga-Vāsisṭha*, Nirvāna-Prakarana, III, chap lxxxv

<sup>3</sup> Tāntrika doctrine of the Kaulas

<sup>4</sup> The Guru is not a mere man It is not as such that obedience to Him is due He is Śiva the Supreme Guru (Ādiguru) in human form

<sup>5</sup> That is, the particular Devatā whom the particular disciple worships "There" that is in the head (Bhārati) Tarkālamkāra says this is unusual, for ordinarily Ista-devatā is worshipped in the heart To Her also mental offerings should be made (*v post*) They are not the same as those made to the Guru

<sup>6</sup> That is, the way the Guru has been worshipped

<sup>7</sup> That is, the root or primary Mantra—Hrim, Śrīm, Krīm, Para-meśvarī Kālūke, Hrim, Śrīm, Krīm Svāhā As regards mental worship

I shall first speak of those which are to be performed in the morning (25). In the second half of the last quarter of the night<sup>1</sup> the Sādhaka should rise from sleep. Having shaken off drowsiness, he should seat himself in appropriate posture and meditate on the Guru as being in his head.<sup>2</sup>

### DHYĀNA

As two-eyed and two-armed, situate in the white lotus of the head<sup>3</sup> (26), clad in white raiment, engarlanded with white flowers, smeared with sandal paste. With one hand he makes the sign which dispels fear, and with the other that which bestows blessings. He is calm, and is the image of mercy. On his left his Śakti, holding in her hand a lotus, embraces him. He is smiling and gracious, the bestower of the fulfilment of the desires of the Sādhaka (27-28).

O Kuleśvari<sup>4</sup> the Sādhaka should, after having thus meditated upon his Teacher and worshipped him with the articles of mental worship,<sup>5</sup> do Japa with the excellent Vāgbhava-Bija<sup>6</sup> (29)

After doing Japa<sup>7</sup> of the Bija as best lies in his power, the wise disciple should, after placing the Japa<sup>8</sup> in the right

<sup>1</sup> Arunodaya

<sup>2</sup> For the purpose of meditation a definite picture is formed in the mind's eye, which is to be the subject of Dhyāna

<sup>3</sup> One of the higher Cakras—the Lotus of twelve white petals under the Sahasrāra, resting on the Susumnā Nādi

<sup>4</sup> Feminine of Kuleśvara, a name of Śiva as Lord of Kala

<sup>5</sup> Mānasa upacāra=articles of mental worship (see verses 142-157 of the Chapter)

<sup>6</sup> That is, "Aīm," Vāgbhavā being Sarasvatī (*vide ante*) The mode of mental worship (Mānasapūjā) is Kanistābhyām Lam Prthivyātmakam gandham samarpayāmi Namah Amgustābhyām Ham Ākāśātmakam puspam samarpayāmi Namah and so on

<sup>7</sup> Recitation of the Mantra

<sup>8</sup> That is, the merit of it



I bow to Thee again and yet again, the Ādyā Kālīkā,<sup>1</sup> both Creatrix and Destructress <sup>2</sup> (35).

Having thus made obeisance to the Devī, he should leave his house, placing his left foot first, and then make water, discharge his bowels, and cleanse his teeth (36) He then should go towards some tank or other large sheet of water, and make his ablutions in the manner prescribed. First of all let him rinse his mouth, and then enter the water (37), and stand therein up to his navel. He should then cleanse his body by a single immersal only, and then, standing up, rinse

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of the Ista-devatā Tarkatamkāra says: Offer the lotus of the heart as seat (Āsana), the nectar from the Sahasrāra for Pādyā (water for washing the feet) and the Mind for Arghya (offering to show honour) offer the same Nectar for Ācamaniya (water for rinsing the mouth) and Snāniya (bathing) give Ether (Ākāśa-tattva) for clothing and earth (Gandha-tattva) for perfume The mind (Citta) should be used in place of flowers and the vital forces (Prānas) for incense For light give Tejās-tattva (Light) and for food the ocean of Nectar In lieu of ringing the bell offer Anāhata-śabda (in the heart) and Vāyu-tattva (Air) for fanning The Sahasrāra is the umbrella-tattva singing The functions and movements of the mind are dancing and the Susumnā Nāḍī is a garland of lotuses (for in this are the Cakras or Padmas) She who is experienced through feeling (Bhāvago-carā) should be worshipped with the ten flowers of feeling (Bhāvapuspa). These are Amāya, Anahamkāra, Arāga, Amada, Amoha, Adambha, Advēsa, Aksobha, Amātsarya, Alobha, Ahimsā or absence of deceit, egoism, attachment, pride, delusion, hypocrisy, hostility, agitation, envy, greed, respectively Ahimsā (harmlessness), Indriya-nigraha (control of the senses), Dayā (mercy), Ksamā (forgiveness), Jñāna (spiritual knowledge), are five excellent flowers Śivā (the beneficent one) should be worshipped with these fifteen flowers of feeling (Bhāva) and also with the ocean of Nectar, mountains of flesh and fish, piles of Mudrā well ground and fried in ghee, Paramāṇṇa, Kula nectar, Kula flowers of five kinds and the washings of it Worship should be done after lust and anger which are typified by the goat and buffalo are sacrificed Whatsoever there be in heaven or earth, or the lower regions, in the firmament and in water, all that should be made an offering. Japa should be done in peace after making sacrifice to all beings who obstruct, be they in the lower regions, on earth or in the spaces above

<sup>1</sup> *Vide*, chap. iv, verse 31 *ante*

<sup>2</sup> Kartrī and Harttrī She both creates and withdraws creation into Herself



his mouth, saying the Mantra the while <sup>1</sup> (38) That best of worshippers, the Kula-Sādhaka,<sup>2</sup> should then sip water<sup>3</sup> three times uttering

### THE MANTRAS

Ātma-tattvāya Svāhā  
Vidyā-tattvāya Svāhā  
Śiva-tattvāya Svāhā,

after each sip <sup>4</sup> Lastly, he should rinse the upper lip twice <sup>5</sup> (39)

Then, O Beloved! the wise disciple should draw on the water the Kula-yantra <sup>6</sup> with the Mantra <sup>7</sup> in its centre, and do Japa over it of the Mūla-mantra <sup>8</sup> twelve times (40) Then meditating on the Water <sup>9</sup> as the Image of Fire,<sup>10</sup> let him offer it thrice to the Sun in his joined palms Sprinkling it thrice over his head, let him close the seven openings therein <sup>11</sup> (41) Then for the pleasure of the Devī he should immerse himself

<sup>1</sup> Māntram ācamanam, or rinsing the mouth and reciting the Tāntrika Mantras at the same time

<sup>2</sup> Tāntrika worshipper of the Kula Sāmprādaya

<sup>3</sup> Ācamana

<sup>4</sup> The worshipper here offers with the Mantra Svāhā oblation of water to the thirty-six Śaiva-Śākta-Tattvas or stages of involution into the supreme "I" (Pūrṇāham) of duality, viz, Ātma-tattva, from Prthivī to Prakṛti Vidyā-tattva, viz, Māyā-Kāñcukas, Sadvidyā and including Sadākhyā Tattva and Śiva Tattva including Śiva Tattva and Śakti Tattva See Woodroffe's *Garland of Letters*

<sup>5</sup> This is the method of rinsing one's mouth referred to in verse, 38, and called Māntra manner of rinsing the mouth

<sup>6</sup> Diagram

<sup>7</sup> That is, the Bya of the Devī

<sup>8</sup> *Vide ante*, note under v 33

<sup>9</sup> The water of the Kula-yantra—that is, the Yantra drawn as above.

<sup>10</sup> Tejorūpa Tejas=Fire or radiance

<sup>11</sup> That is, the two eyes, two ears, two nostrils, and mouth

thrice, leave the water, dry his body, and put on two pieces of clean cloth <sup>1</sup> (42).

Tying up his hair whilst reciting the Gāyatrī,<sup>2</sup> he should mark on his forehead with pure earth or ashes the Tīlaka<sup>3</sup> and Tri-pundra,<sup>4</sup> with a Bindu<sup>5</sup> over it (43). The worshipper of the Mantra should then perform both the Vaidika and Tāntrika forms of Sandhyā<sup>6</sup> in their respective order. Listen while I now describe to you the Tāntrika Sandhyā (44).

After rinsing his mouth in the manner described, he should, O Blessed One! invoke into the water the Waters of the holy Rivers thus (45):

### MANTRA

O Gangā, Yamunā, Godāvarī, Sarasvatī, Narmadā, Sindhu, Kāverī, be in this water (46) <sup>7</sup>

The intelligent worshipper having invoked the sacred Rivers with this Mantra, and made the Aṅkusa<sup>8</sup>-mudrā, should do Japa with the Mūla-mantra,<sup>9</sup> twelve times (47). Let him uttering the Mūla-mantra, and with the middle and

<sup>1</sup> Śuddha-vāsasī

<sup>2</sup> Tāntrikī Gāyatrī Mantra is given later in this Chapter.

<sup>3</sup> The sectarian mark on the forehead or between the eyebrows.

<sup>4</sup> A mark consisting of three lines on the forehead, back, head, and shoulders, or three horizontal lines across the forehead, worn by Śaivas or Śāktas. The *Prāṇatosinī* (2nd Ed, 198) gives a full account of these marks which are also dealt with in *Kālāgmruḍropanisad*

<sup>5</sup> Literally, drop, point, here, a mark like the point Anusvāra

<sup>6</sup> The rite here described

<sup>7</sup> The vocative forms in *e* and *i* are not given.

<sup>8</sup> Ankuśa is a hook used to drive an elephant. The first finger is bent at the second joint in the shape of a hook, the first being closed

*Cf. Jñānārṇava Tantra*

Daksamustim vidhāyātha tarjanyankuśa-rūpinī  
Ankusākhyā mahā-mudrā trailokyākarsanaksamā

<sup>9</sup> *Vide ante*, note under v. 33.

third<sup>1</sup> fingers joined together throw drops of that water thrice upon the ground (48)

He should then sprinkle his head seven times with the water, and taking some in the palm of his left hand cover it up with his right (49) Then inwardly reciting the Bija of Īsāna,<sup>2</sup> Vāyu,<sup>3</sup> Varuna,<sup>4</sup> Vahnī,<sup>5</sup> and Indra,<sup>6</sup> four times, the water should be transferred to the right palm<sup>7</sup> (50) Looking at the water in his hand and meditating upon the water as Fire,<sup>8</sup> the worshipper should draw it through the nose by Idā,<sup>9</sup> expel it through Pingalā<sup>10</sup> (into his plam), and so wash away all inward impurity (51)

The worshipper should then three times<sup>11</sup> dash the water (so expelled into his palm) against an (imaginary)

<sup>1</sup> The ring finger

<sup>2</sup> Īsāna is the name of Śiva, and the presiding Deva of the Mantra Ham

<sup>3</sup> Lord of the element of Air, and the presiding Deva of the Mantra Yam "His noise comes rending and resounding, moving onward he makes all things ruddy He comes propelling the dust of the earth The gusts of air rush after him, and congregate upon him as women in an assembly Hastening forward, he never reels Friend of the waters first born, holy, in what place was he born! His sounds have been heard, but his form is not seen" (*Hymn to Vāyu*, Muir, O S T, verse 146)

<sup>4</sup> Varuna, originally Deva of the Heavens, and regarded later in the Purāṇas as Lord of the Waters (Jala-pati), whose Mantra is Vam (see as to Varuna, Muir, O S T, verses 58, 64, 73, 75, and Viṣṇu Purāṇa)

<sup>5</sup> Agni, or Vahnī (he who receives the Homa), is the presiding Deva of Fire, whose Mantra is Ram

<sup>6</sup> Indra, Deva of the Firmament, King of Celestials, presiding over the Mantra Lam He is Svarga-pati, Lord of Heaven (Svāh), whose home is on Mount Meru, in the City of gems and gold built by Viśvakarmā, amid shady gardens of fragrant flowers and luscious fruits, inhabited by beautiful Apsarās and resounding with song and music The five Bijas given are those of the Devatās of the five Cakras in the body from Viśuddha to Mūlādhāra

<sup>7</sup> The whole Mantra is then Ham, Yam, Vam, Ram, Lam

<sup>8</sup> Tejomaya

<sup>9</sup> That is, the left nostril

<sup>10</sup> Or right nostril

<sup>11</sup> In other Tantras, and as a matter of practice, it is only once

adamant<sup>1</sup> at the same time uttering the Astra-Mantra,<sup>2</sup> and then let him wash his hands (52). Then rinsing his mouth, oblation of water should be offered to the Sun with the following (53).

### MANTRA

Om Hrīm Hamsa To Thee, O Sun, full of heat, shining, effulgent, I offer this oblation Svāhā<sup>3</sup> (54).

Then let him meditate upon the great Devī Gāyatrī,<sup>4</sup> the Supreme Devī, whose form changes in three ways in the morning, midday and evening according to the difference of the three Qualities<sup>5</sup> (55)

### DHYĀNA

In the morning meditate upon Her in Her Brāhmī form,<sup>6</sup> as a Maiden of ruddy hue, with a pure smile, with two hands holding a gourd<sup>7</sup> full of holy water in one hand and in the other a string of crystal beads, clad in the skin of a black

<sup>1</sup> Vajra-Śilā This process is known as "Agha-marsana," or destruction of sin Water is expelled with the sins through Pingalā, and then for the destruction of the latter dashed against an imagined adamant In practice the water is dashed against the left palm, which the Sādhaka conceives to be of adamantine hardness Tarkālamkāra inclines to the view that the Mantra Phaṭ should be thrice repeated and the water dashed once only

<sup>2</sup> That is, the Weapon-Mantra, or "Phat".

<sup>3</sup> Om Hrīm Hamsa, grñisūrya idam arghyam tubhyam svāhā

<sup>4</sup> The Devī of the Gāyatrī Mantra In the Purānas, Gāyatrī is represented as Consort of Brahmā Gāyatrī is also Vāk, Mother of the Vedas See Woodroffe's *Garland of Letters*

<sup>5</sup> Guna, or qualities—viz, Sattva, Rajas, Tamas In her Sāttvika form She is represented as Vaiṣṇavī, in her Rājasika form as Brāhmī, and in her Tāmasika form as Śaivī

<sup>6</sup> Rājasika as Brāhmī The Śakti of Brahmā who is generally pictured as a red man with four hands, seated on a Hamsa, dressed in white

<sup>7</sup> Kamandalu

antelope, seated on a Swan (56) At midday meditate upon Her in Her Vaisnavī form,<sup>1</sup> of a dark blue colour,<sup>2</sup> youthful, with full and rising breasts, situated in the Solar Disc, with four hands holding the conch-shell, discus, mace, and lotus, seated on Garuda, garlanded with flowers<sup>3</sup> to the knees (57-58) In the evening the Yati should meditate upon Her as of a white colour, clad in white raiment, old and long past her youth, with three eyes, beneficent, propitious, seated on a Bull, holding in Her lotus-like hands a noose, a trident, and a skull<sup>4</sup> (59-60), and making the gesture of granting boons

Having thus meditated on the great Devī Gāyatrī, and offered water three times with the hollow of his joined hands, the worshipper should make Japa with the Gāyatrī mantra either ten or a hundred times (61) Listen now, O Queen of the Devas<sup>5</sup> while I out of my love for Thee recite the Gāyatrī (62)

After the word "Ādyāyai" say "Vidmahe," and then "Paramesvaryyai ca dhīmaḥ, tannah Kālī pracodayāt"<sup>5</sup>

<sup>1</sup> Sāttvika as Vaisnavī Viṣṇu is pictured as of a dark blue colour, four-armed, holding the articles mentioned, riding upon the bird Garuda, dressed in yellow robes The *Mahābhārata* pictures Him as seated in Vākunta, the heaven of Viṣṇu, on a seat glorious as the midday sun, resting on white lotuses with his consort Laksmī, who shines like a continued blaze of lightning, and from whose body the fragrance of the lotus extends 800 yojanas away

<sup>2</sup> Śyāma-varṇā According to Commentator on *Satcakranirūpana*, v 21, it means of the colour of gold

<sup>3</sup> Vanamālā which does not mean garland of forest or wild flowers but a garland of this particular size extending from neck to knee

Ājānulambinī mālā śrīvartukusumojjvalā

Madhye sthūlakadambādhyā vanamāletī kīrtitā

<sup>4</sup> Tāmasika as Śaivī Each Deva or Devī has His or Her Vāhana or vehicle In this case the Bull Nandī Śiva is always represented of a white colour, and is described in the Śiva-stotra as shining like a mountain of silver (Rajata-giri-nibha) Yati is the self-controlled worshipper

<sup>5</sup> "Let us think upon Ādyā, let us meditate on Paramesvarī (the Supreme Devī) May Kālī direct us (in the path of Dharma, Artha, Kāma, and Mokṣa)" Ādyā, Paramesvarī, and Kālī are one and the same To the Śākta reciting this Gāyatrī the Ādyā is the only Divinity

This is Thy Gāyatrī which destroys all great sins (63). The inward recitation of this Vidyā<sup>1</sup> thrice daily obtains the fruit of the performance of Sandhyā. Water should then be offered to the Devas, Rsis,<sup>2</sup> and the Pitr,<sup>3</sup> (64). First say the Praṇava,<sup>4</sup> and then the name of the Deva (the Rsi or the Pitr) in the accusative case, and after that the words "Tarpayāmi namah"<sup>5</sup>. When however, oblation is offered to Śakti, the Māyā Bīja<sup>6</sup> should be said in place of the Praṇava, and in lieu of Namah the Mantra Svāhā<sup>7</sup> (65).

After reciting the Mūla-mantra,<sup>8</sup> say "Sarva-bhūtanivāsinyai," and then "Sarva-svarūpā" and "Sāyudhā" in the dative singular, as also "Sāvaraṇā" and "Parātparā,"

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he thinks of, knows, and contemplates. To Her alone his whole soul is bent with a prayer for the attainment of the fourfold aim of sentient being. Bhārati reads "May Kālī Whom we seek to know and on Whom we meditate that we may attain the Ādyā Parameśvarī, may She Who is verily the Cause of this universe, direct us in the path of Dharma, Artha, Kāma and Moksa."

<sup>1</sup> Feminine Mantra.

<sup>2</sup> Seer.

<sup>3</sup> Forefathers.

<sup>4</sup> Om

<sup>5</sup> "Him I satisfy. Namah" The Mantra for the offering is given in the verse which follows and runs: Om Devān tarpayāmi Namah, Om Rsin tarpayāmi Namah, Om Pitrin tarpayāmi Namah, Hrīm Ādyām Kālin tarpayāmi Svāhā, for Devas, Rsis, Pitr and Ādyā Śakti respectively (Bhārati). Tarkālamkāra says the mode of Tarpana is not fully given, but following the authority of other Tantras it should be done with the Tattva Mudrā (formed by the union of the thumb and ring finger of the left hand). In doing Tarpana (as in Rahasya tarpana) to a male Devatā it should be done in the Śādhaka's own head within a triangle the apex of which is upwards and to a female Devatā in the heart the triangle having its apex downward. The triangle so placed is symbolic of the Yonī or Cause of all.

<sup>6</sup> That is, Hrīm.

<sup>7</sup> That is, the Devas, Rsis and Pitr are worshipped with the Mantra prefixed by Om, and ending with Namah but a Devī with Hrīm, or whatever Her Bīja may be, concluding with Svāhā.

<sup>8</sup> The primary Mantra—that is, "Hrīm, Śrīm, Krīm, Parameśvarī Svāhā" Śiva proceeds to describe the formation of the Mantra for offering oblation.

and then “Ādyāyai, Kālikāyai, te, idam arghyam Svāhā”  
(When the Mantra will be ) <sup>1</sup>

### MANTRA

Hrīm, Śrīm, Krīm, to Thee the Supreme Devī, Thou Who dwelleth in and art in the form of all things, Who art surrounded by Thy attendant Devatās, and Who bearest all Thy insignia, Who art above even the most high, to Thee, Who art the Ādyā Kālikā, I offer this oblation Svāhā (66-67)

Having offered this Arghya to the Mahādevī, the self-controlled Sādhaka should make Japa with the Mūlamantra with all his powers, and then place the Japa in the left hand of the Devī <sup>2</sup> (68) Then let the Sādhaka bow to the Devī, take such water as is needed for the worship, bowing to the water whence he has drawn it, and proceed to the place of worship,<sup>3</sup> earnestly meditating on and reciting hymns of praise to the Devī meanwhile On his arrival there let him wash his hands and feet, and then make in front of the door the Sāmānyārghya <sup>4</sup> (69-70) The Sādhaka should draw a triangle, and outside it a circle, and outside the circle a square, and after worshipping the Ādhāra-sakti place the vessel on the figure <sup>5</sup> (71)

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<sup>1</sup> The Mantra is thus “Hrīm, Śrīm, Krīm, Parameśvarī, Svāhā Sarva-bhūta-nivāsinyai Sarva-svarūpīyai Sāyudhāyai Sāvaranāyai Parā-parāyai Ādyāyai Kālikāyai te idam arghyam Svāhā”

<sup>2</sup> That is, the merit of it is offered to Her

<sup>3</sup> Yāga-mandapa

<sup>4</sup> Sāmānyārghya, the common or universal oblation—that is, the oblation which is to serve for the whole ritual worship which follows The following verses to the seventy-fourth explain it

<sup>5</sup> That is, the worship is to be of the Śakti which supports the vessel of oblation—Ādhāra-śakti This worship is done with scents, flowers and the like and with the Mantra Om Ādhāra-śaktaye Namah (Om obeisance to the Śakti of support) for the universe is sustained in and by Her

Let him wash the vessel with the Weapon-Mantra,<sup>1</sup> and while filling it with water let him say the Heart-Mantra.<sup>2</sup> Then, throwing flowers and perfume into the water, let him invoke the waters of the holy places into it (72) Worshipping Fire, Sun, and Moon in the water of the vessel, let him say <sup>3</sup> the Māyā Bija <sup>4</sup> over it ten times (73). The Dhenu and Yoni Mudrās <sup>5</sup> should then be shown.<sup>6</sup> This is known as Sāmānyārghya <sup>7</sup> With the water and flowers of this oblation the Devatā of the entrance to the place of worship should be worshipped (74) They are Ganeśa, Ksetrapāla,<sup>8</sup> Vatuka,<sup>9</sup> Yoginī,<sup>10</sup> Ganga, Yamunā, Laksmī, and Vānī <sup>11</sup> (75). The Sādhaka, lightly touching that part of the door-frame which is on his left, should then enter the place of worship with his left foot forward, meditating the while on the lotus-feet of the Devī (76) Then, after worship of the presiding Devatā of the site, and of Brahmā in the south-west corner, the place of worship should be cleansed with water taken from the

<sup>1</sup> That is the Astra-Mantra or Phat

<sup>2</sup> Hṛm-Mantra, or Namah—said in the heart

<sup>3</sup> Mantrayet, by which the power of the Mantra is discharged into it.

<sup>4</sup> That is, Hṛm

<sup>5</sup> The Yoni-Mudrā—symbolical of the sexual organ of woman—is used in the Durgā and Kālī-Pūjā The little finger is placed on little finger, the first finger on first finger, and the thumb on thumb The knuckles of second and third fingers of each hand are bent, and rest on one another A triangular Yantra is thus formed, of which the first fingers are the apex and the others the base The Dhenu (Cow) Mudrā representing the udder of a cow is shown when offering food water, etc., to the Devatā changing it to Amṛta See, *post*, VI, verses 137-138.

<sup>6</sup> That is, over the vessel containing the Arghya

<sup>7</sup> Vide p 97 note 4

<sup>8</sup> The Deva protector of the ground The Mantra for His worship is Kṣām Ksetra-pālāya Namah and for Vatuka Vām Vatukāya Namah

<sup>9</sup> One of the manifestations of Bhairava

<sup>10</sup> Yoginī is an influence or force recognised in Hindu Astrology which shifts from place to place in all the eight directions, like N., N E , E , S E , S , S W., W , N W

<sup>11</sup> Laksmī, or Śakti of Viṣṇu, and Vānī or Sarasvatī, Śakti of Brahmā



common offering<sup>1</sup> (77) Let the good Sādhaka then by steadily gazing<sup>2</sup> in front of him with winkless eyes remove all celestial obstacles,<sup>3</sup> and by the repetition of the Weapon-Mantia<sup>4</sup> and sprinkling of water remove all obstacles in the Antarikṣa<sup>5</sup> (78)

Striking the ground three times with his heel, let him drive away all earthly obstacles, and then fill the place of worship with the incense of burning sandal, fragrant Aguru,<sup>6</sup> saffron and camphor He should then mark off a rectangular space as his seat, draw a triangle within it, and therein worship Kāma-rūpa with the

### MANTRA

To Kāma-rūpa,<sup>7</sup> Namah (79-80)

Then for his seat spreading a mat<sup>8</sup> over it, let him worship the Ādhāra-Śakti<sup>9</sup> of the Mat with the

### MANTRA

Klīm, Obeisance to the Ādhāra-Śakti of the lotus-seat<sup>10</sup> (81)

<sup>1</sup> Sāmānyārghya

<sup>2</sup> Divya drṣṭi—literally, "celestial gaze," which is achieved by practice of the process of Hatha Yoga called Trātaka The Sādhaka without winking, gazes at some minute object until tears start from his eyes Practice in Trātaka secures Divya-drṣṭi (see the Second Upadeśa of the *Gheranda Samhitā*) A Deva's eyes do not wink The gaze is steady The Sādhaka's must be that

<sup>3</sup> Divya-vighna—those obstructive beings which originate from Svah

<sup>4</sup> Astra-Mantra, or Phat

<sup>5</sup> The Plane Bhuvah, between earth and heaven (Svah)

<sup>6</sup> Aguru a kind of aromatic wood obtainable in the Garo hills—much used in worship

<sup>7</sup> Who is the Presiding Divinity or Adhiṣṭātr Deva of the place

<sup>8</sup> Āsana, generally, a mat of Kusa grass

<sup>9</sup> Śakti of the support

<sup>10</sup> Klīm Adhāra-sakti-kamalāsanāya Namah—that is, the power of support of the lotus-seat

The Sādhaka well versed in Mantra should then seat himself according to the "Vīrāsana posture,"<sup>1</sup> with his face towards the East or the North, and should purify the Vijayā<sup>2</sup> (82) with the following

### MANTRA

Om, Hrīm, Āmbrosia, that springeth from ambrosia, Thou that showerest ambrosia, draw ambrosia for me again and again Bring Kālīkā within my control. Give Success, Svāhā<sup>3</sup>

This is the Mantra for the consecration of Vijayā (83-84). Then inwardly reciting the Mūla-mantra<sup>4</sup> seven times over the Vijayā, show the Dhenu,<sup>5</sup> the Yoni,<sup>6</sup> the Āvāhanī,<sup>7</sup> and other<sup>8</sup> Mudrās (85)

Then satisfy the Guru in the Lotus of a thousand petals<sup>9</sup> by thrice offering him the Vijayā with the Samketa-Mudrā,

<sup>1</sup> Baddha-vīrāsana Cf *Gheranda Samhitā*  
Ekapādam athaikasmin vinyased ūrusamstitam  
Itarasmim statā paścād vīrāsanam udāhrtam

<sup>2</sup> That is, the narcotic Bhāṅg (hemp) or siddhi, as it is called in Bengālī, and which is used in all ceremonies

<sup>3</sup> "Amrte amrtodbhave amṛta-varsinī amṛtam ākarsayā-karsaya siddhim dehi Kālīkā me vaśam-ānaya svāhā "

<sup>4</sup> Vide p 96, note 8

<sup>5</sup> The Cow-Mudrā The two little and ring fingers are joined, the latter crossing one another The two middle cross one another, and join two index fingers See note under v 74

<sup>6</sup> Vide ante, note 5 under v 74

<sup>7</sup> The two hands joined together, showing the palms with two thumbs turned in—the gesture with which honoured guests are received

<sup>8</sup> The other Mudrās referred to, but not mentioned in the text, are—(1) Āvāhanī, (2) Sthāpanī, (3) Sannidhāpanī, (4) Sannirodhanī, and (5) Sammukhikaranī These are meant by Āvāhanī and others Cf *Dakṣina-mūrti Samhitā* These are gestures of—(1) invoking and welcoming, (2) placing, (3) fixing or placing on a seat, (4) restraining or detaining, and (5) confronting All these gestures are made by the fingers and palms

<sup>9</sup> That is, the Sahasrāra Lotus in the head The Mantra when bowing to the Guru is Om Śrīgurubhyo Namah, to Ganeśa Om Ganeśaya Namah; to Ādyā-Kālīkā-Śakti Om Sanātanyai Ādyāyai Kālyai Namah (Bhāratī) Other lengthier Mantras are given by Tarkālamkāra

and the Devī in the heart by thrice offering the Vijayā with the same Mudrā, and reciting the Mūla-mantra <sup>1</sup> (86) Then offer oblations to the mouth of the Kundalī,<sup>2</sup> with the Vijayā reciting the following

### MANTRA

Aim (O Devī Sarasvatī), Thou Who controllest all life, do Thou inspire me, do Thou inspire me, and remain ever on the tip of my tongue Svāhā <sup>3</sup> (87)

After drinking the Vijayā <sup>4</sup> he should bow to the Guru, placing his folded palms over the left ear, then to Ganesa, placing his folded palms over his right ear, and lastly to the Eter al Ādyā Devī <sup>5</sup> by placing his folded palms in the middle of his forehead, and should meditate meanwhile on the Devī (88)

The Sādhaka should place the articles necessary for worship <sup>6</sup> on his right, and scented water and other Kula articles <sup>7</sup> on his left (89) Saying the Mūla-mantra terminated by the Weapon-Mantra,<sup>8</sup> let him take water from the common

<sup>1</sup> Bhāratī says Reciting the Mantra, "Aim (name of Guru) Ānanda-nātha—Śrī-guru-Śrī-pādukām tarpayāmi Namah," and with the peculiar gesture (Sanketa-Mudrā) taught by the Guru, the Guru should be satisfied three times by (offer of) Vijayā (Bhām) and reciting the Mūla-mantra—*i e*, "Hrim Ādyām Kālīm tarpayāmi Svāhā"—and with the Sanketa Mudrā the Devī should be satisfied three times in the heart The Sanketa Mudrā in the text is the Tattva-Mudrā taught by the Guru

<sup>2</sup> That is, the Śakti Kundalinī, as to whom see A. Avalon's *Serpent Power* Oblation is made to Kundalī by the Sādhaka, placing the Vijayā in his own mouth

<sup>3</sup> Aim vada Vāgvādini mama jīvhāgre sthūrī-bhava sarva-sattva-vasamkarī Svāhā "

<sup>4</sup> Bhām

<sup>5</sup> The primordial Devī

<sup>6</sup> Pūjā dravya, that is, flowers and the like

<sup>7</sup> Kula-dravya—*i e*, wine, etc

<sup>8</sup> Phat

offering and sprinkle the articles of worship with it, and then enclose himself and the articles in a circle of water <sup>1</sup> After that, O Queen of Devas<sup>1</sup> let him by the Vahnī Bija <sup>2</sup> surround them with a wall of Fire (90) Then for the purification of the palms of his hands he should take up a flower which has been dipped in sandal paste, rub it between the palms, reciting the while the Mantra Phat, and then throw it away (to his left) (91)

Then in the following manner let him fence all the quarters so that no obstructions proceed from them <sup>3</sup> Join the first and second fingers of the right hand, and tap the palm of the left hand three times, each time after the first with greater force, thus making a loud sound, and then snap the fingers while uttering the Weapon-mantra <sup>4</sup> (92) He should then proceed to purify the elements of his body.<sup>5</sup> The good Sādhaka should place his hands in his lap with the palms upwards, and fix his mind on the Mūlādhāra Cakra <sup>6</sup> and rouse Kundalinī by uttering the Bija "Hūm". Having so roused Her, he should lead Her with Prthivī <sup>7</sup> by means of

<sup>1</sup> That is, water is taken in the hand, and a few drops allowed to drop at a time while the hand makes a circle. A streak of water is thus made to surround (according to the text) the articles of worship According, however, to Tarkālamkāra's Bengali translation, the worshipper (Sādhaka) surrounds both himself and the articles with the water.

<sup>2</sup> That is, Ram, the Bija of Fire.

<sup>3</sup> This is the Dīg-bandhana rite

<sup>4</sup> Astra—that is, "Phat"

<sup>5</sup> This is the Bhūta-śuddhi rite in which the component elements of the body are purified by an imagined process similar to the real Kundalinī Yoga See A Avalon's *Serpent Power* and *Śakti and Sākta*

<sup>6</sup> The lowest of the six Cakras in the human body (see *Serpent Power*)

<sup>7</sup> Earth element The Prthivī Tattva together with whatever there is in the Mūlādhāra is brought up and dissolved in the Jala-tattva The Tattva in each of the lower centres is first united with and then dissolved into that in a higher

the Hamsa Mantra to the Svādhīsthāna Cakra,<sup>1</sup> and there unite<sup>2</sup> the Tattva (of Prthivī or Earth and so forth) with the Tattva (of Jala or Water and the rest)<sup>3</sup> (93-94) Then let him dissolve Prthivī as also odour, and the organ of Smell into the Tattva of Water<sup>4</sup> Dissolve Water and Taste, as also the sense of Taste itself,<sup>5</sup> into the Tattva of Fire (95) Dissolve Fire and Form, and the sense of Sight itself,<sup>6</sup> into Air

Let Air and all connected therewith<sup>7</sup> and Touch, as also the sense of Touch itself be dissolved into Ether<sup>8</sup> (96) Dissolve Ether along with Sound into Ahamkāra<sup>9</sup> and the latter into Mahat,<sup>10</sup> Mahat itself into Prakṛti, and Prakṛti Herself into Brahman (97) Let the Sādhaka, having thus dissolved all the Tattvas,<sup>11</sup> then think of a black man in the left cavity of his abdomen the embodiment of all sin<sup>12</sup> He

<sup>1</sup> The Cakra next above the Mūlādhāra at the sexual organs (see *Serpent Power*) In actual Yoga the Vāyu is gently driven up the middle of the Susumnā Nāḍī, by the Hamsa Mantra and Prthivī, which is in the Mūlādhāra, is absorbed in Kundalī

<sup>2</sup> Niyojayet=Vilāpayet

<sup>3</sup> Here commences the description of the rite of Bhūta-suddhi

<sup>4</sup> The Guna of Prthivī is smell This Guna and the sense of smell is dissolved in Water Odour is the objective and the sense of Smell the subjective side of Prthivī Both are dissolved in "Water" in the Svādhīsthāna

<sup>5</sup> The tongue The objective physical quality of Water affects as us Taste Subjectively the Tattva is the sense of Taste through the organ the tongue

<sup>6</sup> The eyes Both objective Fire and Form and subjective Vision are dissolved in Air

<sup>7</sup> Everything that can be touched

<sup>8</sup> Vyoma—that is, the void in which Ether is

<sup>9</sup> The "I-making" faculty of Consciousness, from which the five subtle elements (already in the worship ideally dissolved) proceed

<sup>10</sup> Mahat, or the Mahat-tattva, that is, Buddhi

<sup>11</sup> There are altogether twenty-five Tattvas, categories, principles, or elements in the Sāmkhya Philosophy The twenty-three emanations from Prakṛti are dissolved into Her who is one with Brahman

<sup>12</sup> Pāpātmakam deham=pāpam ātmanī svasmin yasya evam bhūtam deham (Bhāratī)—the body wherein sin abides This is the Pāpapurusa See "Sinful body" next verse

is of the size of a thumb, with red beard and red eyes, holding a sword and shield, angry, with his head ever held low (99)

Then the foremost of Sādhakas should meditate on the smoky-coloured Vāyu Bija<sup>1</sup> as in his left nostril, and as he inhales through that nostril mentally repeat it sixteen times, and thus dry the sinful body (100) Next, meditating on the red Bija of Agni<sup>2</sup> which is in the navel, the (Sādhaka's) body with all its sinful inclinations should be burnt up by the fire born of the Bija, assisted by sixty-four Kumbhakas<sup>3</sup> (101). Then, thinking of the white Varuna-Bija<sup>4</sup> in his forehead, let him bathe (the body which has been so burnt) with the nectar-like water dropping from the Varuna-Bija by thirty-two repetitions thereof whilst exhaling<sup>5</sup> (102).

Having thus bathed the whole body from feet to head, let him consider that a new born Deva body has come into being (103) Then, thinking of the yellow Bija of the Earth<sup>6</sup> as situate in the Mūlādhāra circle,<sup>7</sup> let him strengthen his body by that Bija and by a steadfast and winkless gaze<sup>8</sup> (104)

<sup>1</sup> That is, Yam The colour Dhūmra is smoky grey—the reddish colour of fire seen through smoke Vāyu is a friend of fire because it is necessary to and fans it

<sup>2</sup> That is, Ram—Bija of Fire

<sup>3</sup> Kumbhaka The technical name of inspiration is Pūraka of expiration, Recaka, and the restraining or holding of breath is known as Kumbhaka Here, then, there are to be sixty-four Kumbhakas, at the same time sixty-four repetitions of the Agni Bija, that is, the period is one requiring sixty-four repetitions of the Bija

<sup>4</sup> That is, Vam—Bija of Water

<sup>5</sup> Recaka, which is also repetitions of Varuna-Bija, is to be performed thirty-two times

<sup>6</sup> Prthivī-Bija—Lam

<sup>7</sup> The Mūlādhāra Lotus, two digits below the sexual organ and two digits above the anus

<sup>8</sup> Divya-drsti Here ends the rite of Bhūta-śuddhi, and the Text proceeds to the rite known as Jivanyāsa (see verses 106-108) Tarkā-lamkāra says that in this verse Jivanyāsa is only given in brief The full procedure is as follows After Bhūta-śuddhi, the Sādhaka places his hand

Placing his hand on his heart and uttering the

### MANTRA

Ām, Hrīm, Krom, Hamsah, So'ham,<sup>1</sup>

let him infuse therewith, into his new body the life of the Devī (105) <sup>2</sup>

O Ambikā<sup>1</sup> having thus purified the elements<sup>3</sup> in his body the Sādhaka should realise that he is one with the Devī,<sup>4</sup>

on his heart and says "He I am" (So'ham) The sense of the Mantra is "She I am" "I am the Ādyā Kālīkā who is Brahman (Brahma-mayī)" Thereafter he puts Kula-Kundalinī and others in these places and with his hand on the heart recites the following Mantras—Ām, Hrīm, Krom, Yam, Ram, Lam, Vam, Śam, Sam, Sam, Haum Haum, Hamsah, Śrīmadādyā-Kālikāyāh prānā iha prānāh (The Prānas or vital airs of the glorious primordial Kālīkā are the vital airs here) Then, repeating the Bijas as above says Śrīmadādyā-Kālikāyā jīva iha stutah (The Jīva or life of the glorious Ādyā Kālīkā is here) Then same Bijas Śrīmadādyā-Kālikāyāh sarvendriyāni, same Bijas Śrīmadādyā Kālikāyā vāmmanaścaksuḥ srotra ghrāna prāna cāgātya sukham ciraṁ tustantu Svāhā (may all the senses of the glorious Ādyā Kālīkā, may the speech, mind, vision, hearing, smell, life of the Ādyā Kālīkā come here and abide in happiness always)

<sup>1</sup> That is, "He I am" Sah=he, Aham=I The two words, when combined, according to the rules of Śandhi, become So'ham, or the unity of the individual and Supreme Spirit

<sup>2</sup> Literally, "Place the vital air of the Devī into his body" Taddehe Devyāh prānān nīdhāpayet The Sādhaka puts into the newly formed body of his the life of the Devī He realises in his body the identity of himself with Her This Śloka concludes Jīva-nyāsa, and then next proceeds to Mātrkā-nyāsa (see "*Śakti and Sāhita*")

Cf

- 1 The Deva alone should worship Deva  
A non-Deva (a-deva) should not worship Deva  
—*Gandharva Tantra*
- 2 An a-Visnu (non-Visnu), should he worship Visnu, gains no merit thereby Become Visnu yourself before you worship Visnu  
—*Toga vāsīstha*
- 3 By worship of Rudra one becomes Rudra himself  
By worship of Sūrya one becomes Sūrya himself  
By worship of Visnu one becomes Visnu, and  
By worship of Śakti one becomes Śakti

—*Agni Purāna*

<sup>3</sup> i.e., performed Bhūta-śuddhi

<sup>4</sup> Devībhāva-parāyana

and with mind intent do Mātrkā-nyāsa.<sup>1</sup> The Ṛṣi<sup>2</sup> of Mātrkā<sup>3</sup> is Brahmā, and the verse is Gāyatrī,<sup>4</sup> and Mātrkā<sup>5</sup> is the presiding Devī thereof; the consonants are the Seed,<sup>6</sup> and the vowels the Śaktis,<sup>7</sup> and Visarga<sup>8</sup> is the End. In Līpi-nyāsa,<sup>9</sup> O Mahādevī! it is necessary to state the object with which the rite is being performed. Having in this way performed Ṛṣi-nyāsa, Kara-nyāsa and Anga-nyāsa should be performed (106-108)<sup>10</sup>

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<sup>1</sup> Disposition of the letters of the alphabet or body of the Devatā upon the body of the Sādhaka. The meaning of Mātrkā-nyāsa is as follows: After the destruction of the body which is the product of Avidyā a Deva-body is created by Bhūta-śuddhi.

The identity of the individual and Brahman is realised. Then in the body of the Sādhaka which is a microcosm (Ksudra-brahmānda) are produced the Devatās and the like of the six Cakras. Tarkālamkāra then quotes the following Texts "From Śambhu who is the Bindu (Bindvātmā) the associate of Kāla (Kāla-bandhu) and Kalā (Kalātmā) originated Sadāśiva who is all pervading and witness of the world (Jagatsākṣī). From Sadāśiva came Īśa, from Īśa, Rudra, from Rudra, Viṣṇu and then Brahmā. Thus did they originate" (*Sāradā-tīlaka*, vv 15-16). After this by Jīva-nyāsa the Prāṇa, Indriyas, and the like of the Brahmarūpā Devī are placed in the body of the Sādhaka. Thereafter he utters different letters which constitute the different parts of the body of the Devatā. They are placed in the corresponding parts of the Sādhaka's body. The body of the Devatā is composed of the letters of the Mātrkā.

<sup>2</sup> Revealer, he who proclaimed the Mantra to the world.

<sup>3</sup> That is, the Mātrkā-Mantra.

<sup>4</sup> A form of verse.

<sup>5</sup> That is, Sarasvatī, as the origin of the letters.

<sup>6</sup> Bija.

<sup>7</sup> The vowels are the Śaktis, which enable the utterance of the consonants (the Bijas), which by themselves cannot be uttered. The latter merely interrupt the vowel sounds.

<sup>8</sup> Final hard-breathing *h*, which comes at the end of the letter, and is the end or Kīlaka. Kīlaka literally means a peg, a fence.

<sup>9</sup> Or Mātrkā-nyāsa.

<sup>10</sup> In vv 107 and 108 Sadāśiva wishing to show the mode of doing Mātrkā-nyāsa speaks of Ṛṣi-nyāsa and says that it is necessary to state the object (Vinīyoga) of the rite. The preliminary Nyāsa called Ṛṣi-nyāsa is done thus: Śirasī (on the head) Brahmane Namah (obedience to Brahman). Mukhe (on the mouth) Gāyatrīya chhandase Namah. Hrdaye (in the



O Beauteous Face<sup>1</sup> the Mantras enjoined for Sadāṅga-nyāsa<sup>1</sup> are Ka-varga<sup>2</sup> between Am and Ām,<sup>3</sup> Cavarga<sup>4</sup> between Im and Īm,<sup>5</sup> Ta-varga<sup>6</sup> between Um and Ūm,<sup>7</sup> Ta-varga<sup>8</sup> between Em and Aim,<sup>9</sup> and Pavarga<sup>10</sup> between Om and Aum,<sup>11</sup> and the letters from Ya to Ksa<sup>12</sup> between Bindu<sup>13</sup> and Visarga<sup>14</sup> respectively (109-110) Having placed the letters according to the rules of Nyāsa, the Sādhaka should next meditate upon Sarasvatī

heart) Mātrkāyaī Sarasvatyaī Devatāyaī Namah (to the Devatā Mātrkā Sarasvatī) Guhye (in the anus which is in the region of the Mūlādhāra) Vyānjanebhyo Bijeḥbhyo Namah (obeisance to the Bijas the consonants) Pādāyoh (on the two feet) Svarebhyah Śaktibhyah (the vowels which are the Śaktis) Namah Sarvāṅgesu (on all the limbs) Visargāya Kilakāya Namah (to Visarga the Kilaka) For the attainment of Dharma, Artha, Kāma and Mokṣa Lipi-nyāsa (=Mātrkā-nyāsa) is employed (Vinīyoga)

<sup>1</sup> Sad-amga-nyāsa is done by placing the hands on six different parts of the body, and Kara-nyāsa is done with the five fingers and palms of the hands only The latter is also called Angustādi-sad-anga-nyāsa As to Kara-nyāsa cf 1, 3, 25 *Śatapatha Brāhmaṇa*, and 3, 2, 1, 6, for Anga-nyāsa For Dhyaṇa of letters, see *Lāṭyāyana Śrauta Sūtras*, 2, 9, 12, as to Nyāsa see *Ś Br*, 7, 5, 2, 12 As to Mudrā cf *Kāṭyāyana Śrauta Sūtra*, 16, 3, 4 also *Ś Br*, 6, 8, 2, 6 This group is placed on the thumb in Kara-nyāsa and in the heart in Anga-nyāsa with namah

<sup>2</sup> That is, the five letters—Ka, Kha, Ga, Gha, and Na

<sup>3</sup> Short and long A of Sanskrit alphabet, with nasal Anusvāra superposed placed on the thumbs and the heart

<sup>4</sup> That is, the letters Ca, Cha, Ja, Jha, and Ña on index fingers and head with Svāhā

<sup>5</sup> Short and long I On middle fingers and crown lock (Śikhā) with Vasat

<sup>6</sup> That is, hard Ta, Tha, Da, Dha, Na (Mūrdhanya)

<sup>7</sup> Short U and long Ū

<sup>8</sup> That is, soft Ta, Tha, Da, Dha, Na (Dantya) on ring fingers and Kavaca with Hum

<sup>9</sup> E and Ai of alphabet, with nasal Anusvāra

<sup>10</sup> That is, letters Pa, Pha, Ba, Bha, and Ma on little fingers and three Eyes with Vausat

<sup>11</sup> O and Au

<sup>12</sup> That is, Ya, Ra, La, Va, Śa (Tālavya), Sa (Mūrdhanya), Sa, (Dhantya), Ha, La (pronounced with a rolling sound), and Ksa placed on the palm and back of the hands

<sup>13</sup> The nasal sign

<sup>14</sup> The hard-breathing h

## DHYĀNA

I seek refuge <sup>1</sup> in the Devī of Speech, three-eyed, encircled with a white halo, whose face, hands, feet, middle body, and breast are composed of the fifty letters of the alphabet, on whose radiant forehead is the crescent moon, whose breasts are high and rounded, and who with one of her lotus hands makes Jñāna-mudrā, <sup>2</sup> and with the other holds the rosary of Rudrākṣa <sup>3</sup> beads, the jar of nectar, and learning <sup>4</sup> (112).

Having thus meditated upon the Devī-Mātrkā, <sup>5</sup> the Sādhaka places the letters in the six Cakras <sup>6</sup> as follows: Ha and Kṣa in the Ājñā <sup>7</sup> Lotus, the sixteen vowels in the

<sup>1</sup> Āśraye=Bhaje=I adore (Bhārati).

<sup>2</sup> A gesture of the hands The index finger is pointed upwards, and the fingers closed. She is represented with four arms The text has Mudrā only which the Commentator says is Jñāna-mudrā

<sup>3</sup> Rudrākṣa is the stone of fruit, which grows in Nepal, in use by Śaivas.

<sup>4</sup> Vidyā, learning, which consists of—(1) Ānvīksikī, Logic and metaphysics, (2) Trayī, the three Vedas, (3) Vārtā, Practical Arts, such as Agriculture, Medicine, etc; (4) Danda-nīti, Science of Government. To these Manu adds (vii, 43) a fifth—Ātma-vidyā, Knowledge of the Spirit. Others divide Vidyā into fourteen sections Four Vedas, Six Vedāṅgas, Purāṇas, the Mīmāṃsā, Nyāya, and Dharma-śāstra, or Law Others again add the four Upa-vedas, making the division eighteen The Vedāṅgas are Śikṣā (Science of proper articulation), Kalpa (ceremonial), Vyākaraṇa (linguistic analysis, or Grammar), Nirukta (explanation of Vedic words), Jyotiṣa (Astronomy), and Chandas (Metre). These are regarded as auxiliary to, and in this sense as part of the Vedas Some people interpret Vidyā to mean the Mudrā of that name.

<sup>5</sup> Sarasvatī

<sup>6</sup> That is, the six Cakras or centres situate between the eyebrows (Ājñā), in the region of the throat (Viśuddha), heart (Anāhata), navel (Maṇipūra), sexual organ (Svādhīsthāna), and in that portion of the perineum which lies two digits from that organ and the anus respectively (Mūlādhāra) The letters are said, and with suitable action placed in these six regions

<sup>7</sup> Ājñā-Cakra, a Lotus of two petals, with the letters Ha and Kṣa, whose presiding Śakti is Hākinī Within the petal there is the eternal Seed, brilliant as the autumnal moon *Śiva Samhita*, chap v, verses 96-119; and *Satcakra-nirūpaṇa*, A Avalon's *Serpent Power*)

Viśuddha<sup>1</sup> Lotus, the letters from Ka to Ta in the Anāhata<sup>2</sup> Lotus, the letters from Da to Pha in the Maṇipūra<sup>3</sup> Lotus, the letters from Ba to La in the Svādhīsthāna<sup>4</sup> Lotus, and in the Mūlādhāra<sup>5</sup> Lotus the letters Va to Sa. And having thus in his mind placed these letters of the alphabet, let the Sādhaka place them outwardly (113-115)

Having placed them on the forehead, the face, eyes, ears, nose, cheeks, upper lip,<sup>6</sup> teeth, head, hollow of the mouth, back, the hump of the back,<sup>7</sup> navel, belly, heart, shoulders, (four) joints in the arms, ends of the arms, heart, (four) joints of the legs, ends of legs, and on all parts from the heart to the two arms, from the heart to the two legs, from the heart to the mouth, and from the heart to the different parts as above indicated Prāṇāyāma should be performed<sup>8</sup> (116-118)

<sup>1</sup> Viśuddha-Cakra, the Lotus Circle of sixteen petals, with the sixteen vowels, whose presiding Śakti is Śākinī (see *Śiva Samhita*, chap v, verses 90-95)

<sup>2</sup> Anāhata-Cakra, the Lotus Circle of twelve petals, with the letters Ka, Kha, Ga, Gha, Na, Ca, Cha, Ja, Jha, Ña, Ta, Tha (*Ibid*, verses 83-89)

<sup>3</sup> Maṇipūra, a Lotus of ten petals, with the letters Ḍa, Ḍha, Na, Ta, Tha, Da, Dha, Na, Pa, Pha (*Ibid*, verses 79-82)

<sup>4</sup> Svādhīsthāna Cakra of six petals, situate at the root of the organ of generation. The six petals contain the letters Ba, Bha, Ma, Ya, Ra, La. Its Śakti is Rākini

<sup>5</sup> The Mūlādhāra, Root Lotus of four petals, with Va, Śa, Sa, Sa, two fingers above the anus and two below the genital organ, with its face towards the back. This space is called the root (mūla). In this Cakra dwells the Devī-Kundalinī, embodied energy and like burning gold. There is the seed (Bija) of Kāma (Kāma-Bija), beautiful as the Bandūka flower, brilliant like burnished gold. Its Bija is the great energy, subtle with a flame of fire. It encircles Svayambhu-Linga (see *Serpent Power*, by A. A.)

<sup>6</sup> See Woodroffe's *Śakti and Śākta*. In the text only Osta (upper lip) is mentioned, but the practice is as described in the work cited.

<sup>7</sup> Kakud. The hump of the bull is called Kakud. Here it means the portion of the back between the two shoulder-blades, where a hump, if it existed, would be.

<sup>8</sup> See *Serpent Power* and Woodroffe's *Śakti and Śākta*. Mode of doing Mātrkā-nyāsa is as follows. With middle and third fingers place

Draw in the air by the left nostril whilst inwardly uttering the Māyā Bija<sup>1</sup> sixteen times, then fill up the body by Kumbhaka by stopping the passage of both the nostrils with little, third finger, and thumb whilst making Japa of the Bija sixty-four times, and, lastly, exhale the air through the right nostril whilst making Japa of the Bija thirty-two times<sup>2</sup>

letter A on forehead and say Am Namah With first, middle and third fingers put round the mouth and say Ām Namah. With thumb and third place I on right eye and say Im Namah. Same fingers on left eye Īm Namah. Back of thumb on right ear Um Namah and left ear Ūm Namah. Little finger and thumb on right nostrils Rm Namah. on left nostrils Rm Namah First, second, third on right cheek Lim Namah: on left Lim Namah Middle finger upper lip Em Namah On lower lip Aim Namah Third finger upper teeth Om Namah Lower teeth Aum Namah. Middle finger head Am Namah. Third finger on opened mouth Ah Namah.

Then passing to the consonants, with middle, third and little fingers joined together place on right shoulder Kam, on elbow Kham, on wrist Gam. With same fingers place on lower forms of fingers of right hand Gham and on tips of fingers Nam in the same way on left arm place Cam, Cham, Jam, Jham and Ñam. Then on right leg on hip-joint knee ankle, lower joints and tips of toes place Tam, Tham, Dam, Dam, Nam and on the left place Tam, Thaṁ, Dam, Dham and Nam. With same fingers on right side place Pam on left Pham, on back Bam. With thumb middle third and little fingers place Bham on navel On belly place Mam with all the fingers. On the heart put Yaṁ saying Tvaḡātmane Namah with the palm of the hand On the right shoulder with palm put Ram saying Asrḡātmane Namah With palm place Lam on the hump saying Māmsātmane Namah. On left shoulder place Vam with palm saying Medātmane Namah. From the heart to the right shoulder place Śam saying Asthyātmane Namah. From the heart to the left shoulder Sam saying Majjātmane Namah From heart to right leg place Ham and say Prānātmane Namah. From heart to left leg place Lam and say Jīvātmane Namah From heart to mouth place Ksam and say Para-mātmane Namah This is the Vahirnyāsa of Mātrikā (Tarkālamkāra) For those who cannot do the prescribed Mudrās a flower may be used (Cf Ullāsa, iii, 44 *et seq*)

<sup>1</sup> That is Hṛim See as to this and other Bījas as Saḡuṇa-Śakti Woodroffe's *Garland of Letters*

<sup>2</sup> This is Pūraka, Kumbhaka, Recaka The air inhaled by Pūraka increases in volume by the heat of the body five times during Kumbhaka, and, when exhaled, two-fifths only passes out, and the remaining three-fifths is retained, the object of Prāṇāyāma being the increase of the vital forces and the lightness of the body The more the air (vital breath) is kept in, lighter becomes the body and the stronger the vitality.

{119-120) The doing of this thrice through the right and left nostrils alternately is Prānāyāma

After this has been done, Rsi-nyāsa <sup>1</sup> should be performed (121) The Rsis <sup>2</sup> of the Mantra are Brahmā and the Brahmarsis, <sup>3</sup> the metre is of the Gāyatrī and other <sup>4</sup> forms, and its presiding Devatā is the Ādyā-Kālī (122) <sup>5</sup> The Bija is the Bija of the Ādyā, <sup>6</sup> its Śakti is the Māyā-Bija, <sup>7</sup> and that which comes at the end <sup>8</sup> is the Kamalā-Bija <sup>9</sup> Then the Mantra should be assigned <sup>10</sup> to the head, mouth, heart, anus, the two feet, and all the parts of the body (123) <sup>11</sup> The passing of the two hands three or seven times over the whole body from the feet to the head, and from the head to the feet, making

<sup>1</sup> As to the meaning of Nyāsa see *Śakti and Śākta*

<sup>2</sup> Rsi, the inspired Teacher by whom it has been originally seen—that is, to whom it has been revealed

<sup>3</sup> Mind-born sons of Brahmā

<sup>4</sup> Usuk, Anustup, Brhatī, Pankti, Tristup and Jagatī, are with Gāyatrī, the seven metres

<sup>5</sup> VV 122, 123 give the Rsyādi-nyāsa of the Mantra that is the Rsi-Nyāsa and other kinds of Nyāsa which are required to be done

<sup>6</sup> i.e., Krīm

<sup>7</sup> i.e., Hrīm

<sup>8</sup> i.e., the Kīlaka

<sup>9</sup> i.e., Śrīm

<sup>10</sup> Nyāsa To these different parts these Bijas should be assigned—that is, when the Mantra is said, it is thought of as being located in the head, mouth, etc., the hands touching the part in question Vinyaset = Nyāsa should be done = should be placed

<sup>11</sup> The mode of doing Rsyādi Nyāsa of the Mantra Hrīm, Śrīm, Krīm, Paramēśvarī Svāhā is as follows On the head place the hand saying salutation to Brahmā, the Brahmarsis and other Rsis On the Mouth salutation to the metres Gāyatrī and others On the heart salutation to the Śrīmad Ādyā Kālīkā the Devatā In the Mūlādhāra salutation to the Bija Krīm On the two feet salutation to the Śakti Hrīm and on every part of the body salutation to the Kīlaka Śrīm The Rsis of this Mantra are Brahmā and the Brahmarsis The metres are Gāyatrī and others Śrīmad-Ādyā-Kālīkā is the Devatā Krīm is Bija (of Kālī), Hrīm is Śakti and Śrīm is Kīlaka The object of using this Mantra is attainment of the four Purusārthas by Rsyādi-nyāsa

Japa meanwhile of the Mūla-mantra,<sup>1</sup> is called Vyāpakanyāsa,<sup>2</sup> which yields the declared result (124).

O Beloved<sup>1</sup> by adding in succession the six long vowels to the first Bija<sup>3</sup> of the Mūla-mantra, six Vidyās<sup>4</sup> are formed. The wise worshipper should in Anga-kalpanā<sup>5</sup> utter in succession these or the Mūla-mantra<sup>6</sup> alone (125), and then say “to the two thumbs,” “to the two index fingers,” “to the two middle fingers,” “to the two ring fingers,” “to the two little fingers,” “to the front and back of the two palms,” concluding with Namah, Svāhā, Vasat, Hūm, Vausat, and Phat in their order respectively<sup>7</sup> (126).

When touching the heart<sup>8</sup> say “Namah,” when touching the head, “Svāhā,” and when touching the crown lock

<sup>1</sup> The chief Mantra of the Rite

<sup>2</sup> From Vyāpaka, meaning diffusive, comprehensive, spreading all over, which is Yathokta-phala-siddhi-da Here follows Kara-nyāsa which is done with the fingers

<sup>3</sup> Hrīm

<sup>4</sup> That is, Hrām is assigned to the thumb, Hrīm to the first finger, Hrūm to the middle finger, Hraim to the fourth finger, Hraum to the little finger, Hrah to the palm and back of each hand

<sup>5</sup> That is, Angustādi-hrdayādi-sadanga-nyāsa The Nyāsa of the whole body, as distinguished from that of the fingers, is called Hrdayādi-sadanga-nyāsa

<sup>6</sup> Hrīm Śrīm Krīm Paramēśvarī Svāhā

<sup>7</sup> These verses speak of Angustādi-sadanga-nyāsa, beginning with thumb as Kara-nyāsa The Mantras are Hrām Angustābhyām Namah, Hrīm Tarjanibhyām Svāhā, Hrūm Madhyamābhyām Vasat, Hraim Anāmikābhyām Hūm, Hraum Kanīsthābhyām Vausat, Hrah Karatala-prstābhyām Phat

Kara Nyāsa is done as follows Hrām Namah to the two thumbs, Hrīm Svāhā to the two first fingers, Hrūm Vasat to the two middle fingers, Hraim Hūm to the two third fingers, Hraum Vausat to the two little fingers, Hrah Phat to the palm and back of the hand In ordinary Kara-Nyāsa the thumbs and fingers abovementioned are used But the method is different in different Sampradāyas

In vv 125, 126 direction is given as regards Kara-nyāsa and Anganyāsa

<sup>8</sup> The ceremony which now follows is called Hrdayādi-sadanga-nyāsa—that is, Nyāsa done with the six parts of the body, beginning with

say "Vasat" Similarly when touching the two upper portions of the arms, the three eyes<sup>1</sup> and the two palms, utter the Mantras Hūm and Vauṣat and Phat respectively In this manner Nyāsa of the six parts of the body should be practised, and then the Vīra should proceed to Pīṭanyāsa<sup>2</sup> (127-128) Then let the Vīra<sup>3</sup> place in the Lotus of the Heart,<sup>4</sup> the Ādhāra-sakti,<sup>5</sup> the Tortoise,<sup>6</sup> Śesa (the serpent),<sup>7</sup> Prthivī,<sup>8</sup> the Ocean of Ambrosia,<sup>9</sup> the Gem Island,<sup>10</sup> the

the heart—viz, heart, head, the crown lock, Kavaca (literally, armour, the covered hands touch arms above the elbow), the three eyes (see next note), and two palms The Mantra is Hrām Hrdayāya Namah, Hrim Śīrase Svāhā, etc

<sup>1</sup> The central eye, situated in the forehead between the other two The eye of Wisdom (Jñāna-caksu)

<sup>2</sup> Here the Pītas take the place of the Mātrkā These Pītas are the ten from Ādhāra Śakti to Padmāsana

<sup>3</sup> From here to verse 135 Pīta-nyāsa is dealt with

<sup>4</sup> Hrdayāmbuje The Lotus, with all it contains, is called Ānanda-Kanda (*vide post*) This is the Sthūla aspect for worship of that which exists in the twelve-petalled lotus

<sup>5</sup> Ādhāra-sakti, Śakti of support Everything in the universe has a support, or energy by which it is upheld

<sup>6</sup> Kūrma on which the worlds are said to rest The Kūrma is the emblem of patient endurance Cf *Ś Br*, vii, 5, 1

<sup>7</sup> Which is on the Tortoise The Deva, King of Serpents, with a thousand hoods, crown on its head, red like the leaf of a mongo-tree, brown-bearded, brown-eyed, wearing yellow silk cloth, holding lotus, mace, conch, and discus, adorned with ornaments lying in the ocean of milk (*Bhavisya-Purāna*) He supports the worlds (*Kūrma Purāna*, verse 48, where the the Dhyāna is given)

<sup>8</sup> Prthivī, or Prthivī, Devī Earth Supported by Śesa In the body it is in Mūlādhāra below which in the lower limbs are the previous supporting Śaktis

<sup>9</sup> Sudhāmbudhi

<sup>10</sup> Isle of Gems (Mani-dvīpa) in the Ocean of Ambrosia There are seven oceans, of milk and other substances The Rudra-yāmala says "Outside and beyond the countless myriads of gross world-systems, in the centre of the Ocean of Nectar, more than 1,000 crores of Yojanas in extent, is the Gem Island, 100 crores of Yojanas in area, the lamp of the world There is the supreme city of Śrī-vidyā, three lakhs of Yojanas in height, adorned with twenty-five halls, representing the twenty-five Tattvas"

Pārijāta tree,<sup>1</sup> the Chamber of Gems which fulfil all desires,<sup>2</sup> the Jewelled Altar,<sup>3</sup> and the Lotus Seat (129-130). Then he should place on the right shoulder, the left shoulder, the right hip, the left hip, respectively and in their order, Dharmā,<sup>4</sup> Jñāna,<sup>5</sup> Aiśvarya,<sup>6</sup> and Vairāgya<sup>7</sup> (131), and the excellent worshipper should place the negatives of these qualities on the mouth, the left side, the navel, and the right side respectively<sup>8</sup> (132) Next let him place in the heart, Ānanda Kanda,<sup>9</sup>

<sup>1</sup> A Tree with scented flower in the Heaven of Indra One of the five celestial Trees in the garden of Indra—viz, Mandāra, Pārijāta, Santāra, Kalpaka-vrksa, Hari-candana Here a tree in the Isle of Gems

<sup>2</sup> Cintāmani-grha Cintāmani is that gem which yields all objects desired Of that the chamber or house is built in the Isle of Gems In the house of Cintāmani, which is on the northern side of Śrngāra-vana, all is Cintāmani In the commentary on the *Gaudapāda Sūtra* (No 7) the Cintāmani house is said to be the place of origin of all those Mantras which bestow all desired objects (Cintita) The *Lalitāsahasra-nāma* speaks of the Devī as residing there (Cintāmani-grhāntahsthā)

<sup>3</sup> The jewelled altar is in the Cintāmani Grha and on the altar is the Lotus-seat on which is Devī with whom the Jivātmā is one She is Svasamvitripurā-Devī (see *Yoginīhrdaya Tantra*) The Mantra for placing them in the heart lotus is Hṛdayāmbuje (in the heart lotus) Adhāra-śaktaye Namah, Kūrmāya Namah, Śesāya Namah, Pṛthivyai Namah, Sudhām-budhaye Namah, Mani-dvīpāya Namah, Pārijāta-tarave Namah, Cintāmani-grhāya Namah, Manimānikya-vedikāyai Namah, Padmāsanāya Namah

<sup>4</sup> The universal and special Law.

<sup>5</sup> Knowledge

<sup>6</sup> Dominion and Power

<sup>7</sup> Dispassion, the state of freedom from all desires

<sup>8</sup> The Mantra is Daksa-skandhe Dharmāya Namah Vāma-skandhe Jñānāya Namah, Vāma-katau Aiśvaryaaya Namah, Daksa-katau Vairāgyāya Namah, Mukhe Adharmāya Namah, Vāma-pārsve Ajñānāya Namah, Nābhau Anaiśvaryaaya Namah, Daksa-pārsve Avairāgyāya Namah

<sup>9</sup> Literally "Root of Bliss" which gives the name to an eight-petalled lotus in the heart (which, however, is not one of the six Cakras), where the Ista Devatā is thought of It is immediately beneath the Anāhata Cakra, facing upwards to the Anāhata Cakra, which faces downwards The eight petals of this lotus are the eight Siddhis The eight Nāyikās whose names are given in the Text are the eight Śaktis, and the eight Bhairavas their consorts are emanations of Śiva

By Sūrya, Soma, and Hutāśana (Eater of Oblations) are meant the Sthūla aspect of "Sun," "Moon" and "Fire" in the head. as to which see Chapter so-named in Woodroffe's *Garland of Letters and Serpent*



Sun, Moon, Fire,<sup>1</sup> the Three Gunas<sup>2</sup> preceded by the first of their letters with the Bindu added thereto<sup>3</sup>, the filaments and pericarp of the Lotus, and the eight Nāyikās<sup>4</sup> of the Pītas on the petals. The eight Nāyikās are Mangalā, Vijayā, Bhadrā, Jayantī, Aparājītā, Nandinī, Nārasimhī, Vaisnavī<sup>5</sup>. The eight Bhairavas<sup>6</sup> are Asitāṃga, Canda, Kapālī, Krodha, Bhīṣana, Unmatta, Ruru, Samhārī. These should be placed on the tips of the petals of the lotus and then after Pītan-yāsa is done in this way Prānāyāma should be done (133-135).

Then the Sādhaka should, after forming his hands into the Kacchapa Mudrā,<sup>7</sup> take perfume and flower, and, placing his hands held in the same Mudrā on his heart, meditate upon the eternal Devī (136). The nature of meditation upon Thee,

*Power* In the early stage of Sādhana the Devatā is here invoked. On attainment of Yoga-siddhi the lotus is merged in the Sahasrāra.

<sup>1</sup> Standing for Idā, Pīṅgalā, and Susumnā

<sup>2</sup> That is, Sattva, Rajas, Tamas

<sup>3</sup> That is, the Sādhaka says Sam Sattvāya Namaḥ, Ram Rajase Namaḥ, and Tam Tamase Namaḥ

<sup>4</sup> The Nāyikas like all other subordinate Śaktis represent different aspects and portions (Aṃsa) of the general Power in beneficence, supremacy, happiness, continuance in victory, invincibility, pleasing (Nandinī=daughter so called because pleasing to parents), majesty and might (Nārasimhī), Śakti of Kārtikeya (Kaumārī) or of Viṣṇu (Vaisnavī) which last name is given in ch vi, vv 99, 100 *post*

<sup>5</sup> The ceremony is accompanied by the following Mantra Hṛdaye Ānanda-kandāya Namaḥ, Sūryāya Namaḥ, Somāya Namaḥ, Agnaye Namaḥ, Sam Sattvāya Namaḥ, Ram Rajase Namaḥ, Tam Tamase Namaḥ, Kesarebhyo Namaḥ, Karnikāya Namaḥ, Hṛtpadma-patrebhyo (to the petals of the heart lotus) Namaḥ, Mangalāya Namaḥ, Vijayāya Namaḥ, etc. Hṛtpadma-patrāgrebhyo (to the tips of the petals of the heart lotus) Namaḥ, Asitāṃgāya Namaḥ, etc

<sup>6</sup> He of the black body, the Fierce One, the Wearer of skulls, the Angry One, the Terrific One, the Mad One, Ruru, and the Destroyer. These Bhairavas are aspects or emanations of the God Śiva (see notes under ch II v 23 and ch VI v 2). Some texts read Bhayamkara for Unmatta

<sup>7</sup> The Sādhaka first makes with his hands the Kacchapa or Kūrma (Tortoise) Mudrā (as to which, see *Tantrasāra*, p 639), and, keeping his hands in this position, picks up the flower

O Devī<sup>1</sup> is of two kinds, according as Thou art thought of as formless or with a form.<sup>1</sup> As formless Thou art ineffable and incomprehensible, unmanifest, all-pervading Of Thee it cannot be said that Thou art either this or like this Thou art omnipresent, transcendent, attainable only by Yogīs through austerities such as the many acts of self-restraint and the like (137-138)<sup>2</sup> I will next speak of meditation upon Thee in corporeal form in order that the mind may learn concentration, that the desired end be speedily achieved, and that the power to meditate according to the subtle form may be aroused<sup>3</sup> (139)

The form of the greatly lustrous Kālīkā, Mother of Kāla,<sup>4</sup> Who is without form, is imagined according to Her qualities<sup>5</sup> and actions<sup>6</sup> (140).

<sup>1</sup> Dhyāna is Sa-rūpa or A-rūpa

<sup>2</sup> Sama=control of the inclinations (Antahkarana). Dhyāna is of two kinds, namely, Sthūla, gross or with form and Sūkṣma or subtle If the Brahman is thought of with form and attributes then it is Sthūla Dhyāna Dhyāna of the formless (Nirākāra) and attributeless (Nirguna) is Sūkṣma Dhyāna The latter again is of two kinds (a) Bindudhyāna, (b) Śūnya-dhāna The Bindu or Point has neither length nor height nor depth nor breadth It is however united with Māyā (Māyāyukta) It is from this Bindu that Brahmā, Viṣṇu and Mahēśvara and others originated Meditation on that which is undifferentiated (Aparicchinna), attributeless, changeless, incomprehensible Sat Cit Ānanda is Śūnya-dhyāna This is beyond the scope of mind and speech When by Yoga practice another "sense" is awakened then Yogīs by Yoga-power experience the Bindu or Śūnya This is called Brahma-sāksātkāra (Tarkālamkāra)

<sup>3</sup> That is, the meditation of the Devī as the Formless One Dhyāna is of two kinds Some speak of three kinds of Dhyāna, Sthūla, Sūkṣma and Para The *Gheranda Samhitā* speaks of three forms of Dhyāna—Sthūla, Jyotiḥ, and Sūkṣma

<sup>4</sup> Kāla-mātā which may mean as in Text or she who "measures," that is, creates time (Kāla)

<sup>5</sup> Sattva, Rajas and Tamas

<sup>6</sup> Creation, Preservation, and Destruction, Anugraha and Nigraha or Nirodha In this verse is given the answer to the anticipated question. "One may meditate on form in Sthūla-Dhyāna but how can there be Sthūla-Dhyāna of Her who is formless without beginning or end?"

## DHYĀNA

I adore the Ādyā-Kālīkā Whose body is of the hue of the (dark) rain-cloud, upon Whose forehead the Moon gleams, the three-eyed One<sup>1</sup> clad in crimson raiment,<sup>2</sup> Whose two hands are raised—the one to dispel fear, and the other to bestow blessing<sup>3</sup>—Who is seated on a red lotus in full bloom, Her beautiful face radiant, watching Mahā-Kālā,<sup>4</sup> Who elated with the delicious wine of the Madhūka flower,<sup>5</sup> is dancing before Her (141)

After having meditated upon the Devī in this manner and placed a flower on his head, the Sādhaka should with all devotion worship Her with the articles of mental worship (142) Let him offer the Lotus of the heart<sup>6</sup> for Her seat, the Ambrosia trickling from the Lotus of a thousand petals<sup>7</sup> for the washing of Her feet, and his mind as offering<sup>8</sup> (143)

<sup>1</sup> Symbolising the Past, Present and Future of Time, of whom she is the Mother

<sup>2</sup> The Āsana of the Devī is also red, which is the Rājasika colour Red is an active (Rājasika) colour The flower of these Tāntrikas is the red Japā-puspa (hibiscus), and in the ritual of Latā sādhana the Madanāgāra is sprinkled with red sandal Red indicates Will and Desire (Icchā) and Vimarsa Śakti and so it said *Sarvasya etasya lauhityam Vimarsah* See *Introduction to Tantrārāja*, Vol VIII Tāntrik Texts, Ed A Avalon

<sup>3</sup> That is, She makes the Abhaya-mudrā and Vara-mudrā

<sup>4</sup> Śiva as the destroyer or as the embodiment of Time In *Tantrārāja* (ch 36, v 40) Śiva says "whatever the letters in the word Kālā signify that is my body"

<sup>5</sup> The Madhūka flower, of which an intoxicating liquor is made The *Kaulikācāra-bheda Tantra*, which speaks of the different wines which should be drunk on different occasions, says "On a joyful occasion should Mādhvika be drunk" Mahā-kālā is dancing because of the benignant state of the Ādyā Here the worship is mental (Mānasa) not exterior (Bāhya)

<sup>6</sup> The eight-petalled lotus—Ānanda-kanda (see verse 133, ante)

<sup>7</sup> The Lotus which is situated in the Brahma-randhra (Cavity of Brahma) is called Sahasrāra (the thousand-petalled)

<sup>8</sup> Arghya=offering of worship

Then let him offer the same ambrosia as water for rinsing of Her mouth and bathing of Her body, and the essence of the Ether as raiment of the Devī, the essence of smell for the perfumes, his own heart<sup>1</sup> and vital airs,<sup>2</sup> fire,<sup>3</sup> and the Ocean of nectar respectively as the flowers, incense, light and food offerings (of worship) (144-145)

Let him offer the Sound in the Anāhata Cakra<sup>4</sup> for the ringing of the bell, the essence of the Air for the fan and fly-whisk,<sup>5</sup> and the functions of the Senses and the restlessness of the mind for the dance before the Devī<sup>6</sup> (146). Let various kinds of flowers (of mind) be offered for the attainment of purity of mind<sup>7</sup>. Amāya,<sup>8</sup> Anaham-kāra,<sup>9</sup> Arāga,<sup>10</sup> Amada,<sup>11</sup>

<sup>1</sup> Citta—the heart considered as the seat of intellect as modified by the sentiments Ākāśa-tattva (Ether) or space itself is offered as raiment because the Devī being all-pervading, it is limitless space alone which can be imagined as Her garment Outer space is the objectification of the infinite extensity of the supreme experience

<sup>2</sup> Prānāh

<sup>3</sup> Tejas tattva in Manipura The ocean which follows (Sudhām budhi) is one of the seven oceans by which the universe is surrounded

<sup>4</sup> The Yogīs hear the sound as of a bell in this Cakra (See *Mānasollāsa* verse 39 and ninth Śloka of the *Dakṣiṇa-mūrti Stotra*) The Cakra is so called because there without a sound-producing cause—e g, a stroke—sounds are heard, emanating from the Śabda-Brahma This is the Pulse of the Universal Life

<sup>5</sup> Cāmara, which is used in the worship of the image

<sup>6</sup> In full worship there is always dancing and singing before the Devatā for its entertainment This is Rājasika-pūjā The Pūjā of the text is Sāttvika, the dance being the ideal one of the mind and senses All things offered are in the human body, which is called the Ksudra Brahmānda, or small egg or spheroid, of Brahmā

<sup>7</sup> Bhāva-siddhi That is leading to Śuddha-bodha or Brahma-jñāna Svābhīpreta-padārtha-nispatti (Bhāratī)

<sup>8</sup> Guilelessness

<sup>9</sup> Absence of egotism Ahamkāra=Ātmani atipriyatvābhimānah

<sup>10</sup> Detachment. According to Bhāratī=absence of anger

<sup>11</sup> Absence of pride=Dhanavidyādi-nimittakam cittasya utsukatvam (Bhāratī).

Amoha,<sup>1</sup> Adambha,<sup>2</sup> Advessa,<sup>3</sup> Aksobha,<sup>4</sup> Amātsarya,<sup>5</sup> Alobha,<sup>6</sup> and thereafter the five flowers—namely, the most excellent flowers, Ahimsā,<sup>7</sup> Indriya-nigraha,<sup>8</sup> Dayā,<sup>9</sup> Ksama,<sup>10</sup> and Jñāna.<sup>11</sup> With these fifteen flowers, which are fifteen qualities of disposition,<sup>12</sup> he should worship the Devī (147-149)

Then let him offer (to the Devī) the Ocean of Ambrosia,<sup>13</sup> a mountain of meat and fried fish, a heap of parched food,<sup>14</sup> grain cooked in milk with sugar and ghee, the Kula nectar,<sup>15</sup> the Kula flower,<sup>16</sup> and the water which has been used for the washing of the Śakti.<sup>17</sup> Then, having sacrificed all lust

<sup>1</sup> Freedom from delusion Viveka—Power to discriminate the real and unreal, coupled with dispassion

<sup>2</sup> Absence of duplicity straightforwardness or absence of hypocrisy (Dambha=Kapatata)

<sup>3</sup> Want of all enmity

<sup>4</sup> Freedom from mental disturbance or repentance

<sup>5</sup> Absence of envy

<sup>6</sup> Absence of greed Desire for more even when possessed of what is necessary

<sup>7</sup> Harmlessness No oppression of others

<sup>8</sup> Control of the senses such as of the eyes over their objects

<sup>9</sup> Mercy, pity, kindness The desire to remove the pain and suffering of others without hope of reward

<sup>10</sup> Forgiveness

<sup>11</sup> Spiritual knowledge Knowledge of what is essential and non-essential (Sārāsāravivekaupanyam)

<sup>12</sup> Bhāvarūpa Bhāratī says Bhāvante, cintyante itī bhāvāh tadrūpāh bhāvyamānair ity arthah Bhāvarūpa is the mental attitude and content of the Sādhaka

<sup>13</sup> Wine

<sup>14</sup> Mudrā

<sup>15</sup> Kulāmṛta, nectar produced by means of Śakti It is defined by Hariharānanda as Śakti-ghatitam amrtavisesam

<sup>16</sup> Tatpuspa that is, Strī-puspa or Kulapuspa When a girl attains puberty and its symptoms, she is said to have "borne the flower" A ceremony is celebrated in the inner apartments on this occasion, which is called Puspotsava

<sup>17</sup> Pitha-ksālana-vāri or water which has been used in washing the Pitha of the Kula-nāyikā, of which it is said that he who offers an Arghya of the same becomes a great Yogī (see *Tantrasāra*, 698 et seq) Hariharānanda says Stryamga-visesadhāvanāmbhah

and anger, the cause of all impediments, let him do Japa (150-151).

The Mālā (rosary) prescribed consists of the letters of the alphabet, strung on Kuṇḍalinī<sup>1</sup> as the thread (152). After reciting each of the letters of the alphabet from A<sup>2</sup> to Ṭa, with the Bindu<sup>3</sup> superposed upon each, the Mūla-mantra<sup>4</sup> should be recited. This is known as Anuloma<sup>5</sup>. Again, beginning with Ṭa and ending with A, let the Sādhaka make Japa of the Mantra. This is known as Viloma.<sup>5</sup> Kṣa-kāra<sup>6</sup> is called the Meru<sup>7</sup> (153-154).

Japa should be done of the Mūla-mantra<sup>8</sup> eight times adding it to each of the last letters of the eight group of letters<sup>9</sup> and having thus done one hundred and eight Japas the same should be offered (to the Devī<sup>10</sup>) with the following (155)

### MANTRA

O Ādyā Kālī<sup>1</sup> Who abidest as the Spirit in all,<sup>11</sup> Who art the innermost Light,<sup>12</sup> O Mother! accept this inner Japa of my heart<sup>13</sup> I bow to Thee (156).

<sup>1</sup> The Devī awakened in the Mūlādhāra. Usually a rosary is used for Japa. Here the beads are the letters of the Alphabet, and the string is Kuṇḍalinī herself.

<sup>2</sup> Which is called Śrī-kantha. The letter A is so called because it is an equivalent of Viṣṇu, and Śrī-kantha is one of His names.

<sup>3</sup> The nasal sound. The verse answers the question as to the kind of rosary to be used in this internal Japa by saying that it is to be the letters of the alphabet strung on Kuṇḍalī.

<sup>4</sup> Hṛim, Śrīm, Kṛīm, Parameśvarī Svāhā

<sup>5</sup> That is, the ordinary order, as Viloma is the reversed order.

<sup>6</sup> The letter Kṣa

<sup>7</sup> The central and most prominent bead in the rosary (Mālā, or Japa-mala)

<sup>8</sup> Vide above, note 4.

<sup>9</sup> Varga. The eight Vargas are A, Ka, Ca, Ta, Pa, Ya, Śa, which are the first letters of each group. The last letters are Ah, Nga, Nya, Na, Na, Ma, Va, La.

<sup>10</sup> It is offered to the left hand.

<sup>11</sup> Antarātmā

<sup>12</sup> Antar-*vyōt*—that is, the divine Light seen by the inward or central eye of the Siddha when the others are closed.

<sup>13</sup> Antar-japa, that is said within

Having offered the Japa, with the foregoing Mantra, he should mentally prostrate himself, touching in his mind the ground with the eight parts<sup>1</sup> of his body. Having concluded the mental worship, let him commence the outer worship (157)

I am now speaking of the consecration of the Viṣeṣārghya,<sup>2</sup> by the mere placing whereof the Devatā is exceedingly pleased. Do Thou listen (158). At the mere sight of the cup of this offering the Yoginīs,

<sup>1</sup> Feet, hands, knees, breast, head, eyes, mind (Manas), and word (Vāc)

<sup>2</sup> The Viṣeṣārghya is the special offering, as contrasted with the Sīmānyārghya, placed in front of the room where worship is being performed

<sup>3</sup> Attendants of numerous kinds of the Devī, who is Herself called Yoginī. Generally however the Yoginīs are the Āvarana Devatās of various classes. The Yoginīs (see *Jñānārṇava Tantra*, Ch. XVI, 140 *et seq.*, also *Tantrarāja*, Tāntrik Texts, Vol. VIII) are of nine classes as appearing in the nine Cakras of the great Śrīyantra, *viz.* (proceeding from the outermost Cakra, inwards) Prakatā, Guptā, Guptatārā, Ati-guṇatārā, Kula-kaulā, Nigarbhā, Rahasyā, Parā rahasyā, Parāṇarahasyā. The first in the outermost Cakra called Trailokya-mohana and the last in the innermost, called Sarvānandamaya. In the same order the names of the Devatā worshipped are Tripurā, Tripureśī, Tripurasundrī, Tripuravāsini, Tripurāsī, Tripuramālinī, Tripurasiddhā, Tripurāmbā, Mahā-tripurasundarī. The names of the Cakra in the same order are (1) Trailokya-mohana, (2) Sarvāśāparipūraka, (3) Sarva-samksobhana, (4) Sarva-saubhāgyapradā, (5) Sarvārthasādhaka, (6) Sarva-raksākara, (7) Sarva-rogaḥara, (8) Sarva-siddhipradā, (9) Sarvānandamaya.

In (1) are eight Yoginīs, *viz.*, Brāhmī, Māhesvarī, Andrī, Kaumārī, Vaiṣṇavī, Vārāhī, Cāmundā, Mahālakṣmī, eight Mātrkā Yoginīs and eight Siddhis. Worship is of these, as it is of the others, in their respective Cakras.

In (2) there are sixteen, *viz.*, Kāmākarsinī, Buddhyākarsinī, Aham-kārākarsinī, Śabhdākarsinī, Sparśākarsinī, Rūpākarsinī, Rasākarsinī, Gandhākarsinī, Cittākarsinī, Dhairyaākarsinī, Smṛtyākarsinī, Nāmākarsinī, Bijākarsinī, Ātmākarsinī, Amṛtākarsinī, Śarīrākarsinī.

In (3) there are eight *viz.*, Ananga-kusumā, Ananga-mekhalā, Ananga-madanā, Ananga-madanātūrā, Ananga-rekhā, Ananga-vegini, Anangān-kuṣā, Ananga-mālinī.

In (4) there are fourteen, Sarva-samksobhinī, Sarva-vidrāvini, Sarvākarsinī, Sarvāhlādinī, Sarva sammohini, Sarva-stambhinī, Sarva-jambhinī,

Bhairavas,<sup>1</sup> Brahmā and other Devatās dance for joy and grant Siddhi<sup>2</sup> (159). The disciple should on the ground in front of him and on his left draw with water taken from the Sāmānyārghya<sup>3</sup> a triangle, with the Māyā-Bija<sup>4</sup> in its centre, outside the triangle a circle, and outside the circle a square, and let him there worship the Śakti<sup>5</sup> of the Ādhāra<sup>6</sup> with the

### MANTRA

Hrīm Obeisance to the Śakti of the support<sup>7</sup> (160-161)

He should then wash the support, and place it on the Mandala,<sup>8</sup> and worship the region of Fire with the

Sarva-vaśamkarī, Sarva-ranjini, Sarvonmādinī, Sarvārtha-sādhani, Sarva-sampattipūrini, Sarva-mantramayī, Sarva-dvandva-ksayamkarī

In (5) there are ten, viz, Sarva-siddhi-pradā, Sarva-sampat-pradā, Sarva-priyamkarī, Sarva-mangala-kārini, Sarva-kāma-pradā, Sarva-saubhāgya-dāyini, Sarva-mṛtyu-prasāmani, Sarva-vighna-nivārini, Sarvāngasundarī, Sarva-duhkha-vimocanī

In (6) there are ten, viz, Sarvajñā, Sarva-śakti-pradā, Sarvasvarya-pradā, Sarva-jñānamayī, Sarva-vyādhi-vināsinī, Sarvādhārā, Sarva-pāpa-harā, Sarvānandamayī, Sarva-raksā, Sarvepsita-phala-pradā

In (7) there are eight, viz, Vaśini, Kāmeśvarī, Modinī, Vimalā, Arunā, Jayinī, Sarveśvarī, Kaulinī

In (8) there are three viz, Kāmeśvarī (Rudrānī-Śakti), Vajresvarī (Vaiṣṇavī-śakti), Bhagamālinī (Brāhmī Śakti).

In the (9) there is only one that is the supreme Yoginī who is Mahā-tripurasundarī This Cakra is Brahma-bindu, Cit-svarūpa, Samvid-vedya The above total 78.

<sup>1</sup> See note under ch I, 23

<sup>2</sup> Success Accomplishment of one's aim. The next verse proceeds to consecration of Viśeśārghya

<sup>3</sup> The Viśeśārghya is the special offering, as contrasted with the Sāmānyārghya, placed in front of the room where worship is being performed In Kālikūla there is no Viśeśārghya but in Śrīkūla there is Ādyā-kālī belongs to the latter

<sup>4</sup> That is, Hrīm

<sup>5</sup> Devī of the Ādhār.

<sup>6</sup> A tripod

<sup>7</sup> Hrīm Ādhāra-śaktaye Namah (see note 5, p 113) Here the tripod is the support

<sup>8</sup> The diagram drawn as above.



## MANTRA

Mam<sup>1</sup> Obeisance to the Mandala of Fire with its ten Kalās<sup>1</sup>

And having washed the Arghya vessel with the Mantra Phat, the worshipper should place it on the Ādhāra<sup>2</sup> with the Mantra Namah (162-163)

He should then worship the cup with the

## MANTRA

Am<sup>1</sup> Obeisance to the Mandala of Sun with its twelve Kalās<sup>3</sup>

And fill the vessel (in which the offering is made) whilst repeating the Mūla-mantra,<sup>4</sup> three parts with wine and one part with water, and having placed scent and flower in it, he should there worship, O Mother!<sup>5</sup> with the (164-165)

## MANTRA

Ūm Obeisance to the Mandala of the Moon with its sixteen Kalās<sup>6</sup> (166)

<sup>1</sup> Mam Vahni-mandalāya deśa-kalātmāne Namah Ten aspects or digits of manifestation are mentioned in Chapter V, verse 25 As to Kalā see Woodroffe's *Garland of Letters*

<sup>2</sup> The tripod or other support on which the Kalasa is placed

<sup>3</sup> Am Arka-mandalāya dvādaśa-kalātmāne Namah The Kalās are referred to in Chapter VI, verses 32, 33

<sup>4</sup> That is, the chief Mantra of the particular Devī worshipped, e.g., here it is Hṛim, Śrīm, Krīm, Paramesvarī Svāhā

<sup>5</sup> Ambikā, a title of the Devī

<sup>6</sup> Ūm Soma-maṇḍalāya śoḍaśa kalātmāne Namah The sixteen digits or Kalās are given in Chapter VI, verses 32, 33

He should then place in front of the special offering, on bael leaves <sup>1</sup> Dūrvā grass,<sup>2</sup> flowers, and sun-dried rice <sup>3</sup> dipped in red sandal paste (167)

Having invoked the holy waters (of the sacred Rivers into the Arghya) by the Mūla-mantra and Ankuśa-mudrā, the Sādhaka should meditate upon the Devī as in it and worship Her with incense and flowers, and make Japa of the Mūla-mantra twelve times (168) After this let him display over the Arghya <sup>4</sup> the Dhenu-Mudrā,<sup>5</sup> and the Yoni-Mudrā,<sup>6</sup> incense sticks and light The worshipper should then pour a little water from the Arghya into the vessel <sup>7</sup> kept for that purpose, and sprinkle himself and the offering therewith The vessel containing the offering <sup>8</sup> must not, however, be moved <sup>9</sup> until the worship is concluded (169-170). O Thou of pure Smiles! I have now spoken of the consecration of the special offering <sup>10</sup>

I will now pass to the Yantra-rāja <sup>11</sup> which grants the aims of all human existence <sup>12</sup> (171).

<sup>1</sup> The bael leaf (Bilva-patra) is sacred to Śiva

<sup>2</sup> The bael leaves, grass, and flowers are placed at the end of, and projecting from, the vessel, their stems being in the wine and water Dūrvā is *Panicum dactylon*

<sup>3</sup> Aksata This is commonly called Ātapa rice

<sup>4</sup> Arghya, consisting of Japā flower (hibiscus or *Rosa Sinensis*), bael leaf, grass, rice, and red sandal, with wine and water

<sup>5</sup> Vide p 100, note 5.

<sup>6</sup> Vide p 98, note 5

<sup>7</sup> Proksanī-pātra=a vessel for holding water to sprinkle.

<sup>8</sup> Arghya.

<sup>9</sup> Lest by so doing the Devatā be disturbed

<sup>10</sup> Viśeśārghya

<sup>11</sup> Yantra-rāja, the King of all Yantras This Yantra or Diagram of worship is similar in form to that figured at p 732 of the *Tantrasāra* as the Rudra-Bhairavī-Yantra Yantra-rāja=King of all Yantras so called in order to emphasise its importance in this particular form of Sādhana

<sup>12</sup> Samasta-purusārtha—i.e., the fourfold aim of existence—Dharma, Artha, Kāma, Moksa

Draw a triangle with the Māyā Bīja<sup>1</sup> within it, and around it two concentric circles (the one outside the other) In the space between the two circumferences of the circles draw in pairs the sixteen filaments, and outside these the eight petals of the lotus, and outside them the Bhū-pura,<sup>2</sup> which should be made of straight lines with four entrances, and be of pleasing appearance (172-173) In order to cause pleasure to the Devatā<sup>3</sup> the disciple should (reciting the Mūla-mantra<sup>4</sup> the meanwhile) draw the Yantra either with a gold needle, or with the thorn of a bael tree on a piece of gold, silver, or copper, which has been smeared with either the Svayambhu, Kunda, or Gola flowers,<sup>5</sup> or with sandal, fragrant aloe,<sup>6</sup> Kunkuma,<sup>7</sup> or with red sandal paste It may also be made by a clever carver on crystal, coral, or lapis lazuli (174-176)

After it has been consecrated by auspicious rites, it should be kept inside the house, and on this being done all wicked spirits, all fear from (adverse) planets, and diseases are destroyed, and by the beneficent influence of this Yantra the worshipper's house becomes the source of happiness With

<sup>1</sup> That is, Hrīm The triangle is equilateral with apex downward

<sup>2</sup> That is, the base upon which the Yantra is drawn

<sup>3</sup> Devatā-bhāva-siddhaye, which may also mean "for the attainment of a celestial disposition", but the interpretation adopted in the text is that of Bhārati

<sup>4</sup> *Vide ante*, note under v 16

<sup>5</sup> These are three kinds of the Kula-puspa, the Tāntrika significance of which is given in note under ch iv, v 66 Svayambhu is the Kula-puspa of any woman, Kunda, that of a girl born of a married woman by any other than her husband, and Gola, that of the daughter of a widow In conformity with its general character, this Tantra (Chapter VI, verse 15) substitutes for the Kula-puspa (of whatever kind) red sandal paste

<sup>6</sup> Aguru

<sup>7</sup> The red powder made from a fruit, which is thrown in the Holī (Dolā-yātrā) Festival, also saffron

his children and grandchildren, and with happiness and dominion,<sup>1</sup> he becomes a bestower of gifts and charities, a protector of his dependants, and his fame goes abroad (177-178) After having drawn the Yantra and placed it on a jewelled altar<sup>2</sup> in front of the worshipper, and having worshipped the Devatās of the Pīta<sup>3</sup> according to the rules of Pīta-nyāsa, the principal Devī<sup>4</sup> should be adored in the pericarp of the Lotus<sup>5</sup> (179)

I will now speak of the placing of the jar<sup>6</sup> and the formation of the circle of worship<sup>7</sup> by the mere institution of which the Devatā<sup>8</sup> is well pleased, the Mantra<sup>9</sup> becomes fruitful, and the wishes<sup>10</sup> of the worshipper are accomplished (180) The jar is called Kalaśa, because Viśvakarmā<sup>11</sup> made it from the different parts<sup>12</sup> of each of the Devatās (181)

<sup>1</sup> Aśvarya (see p 114, note 6)

<sup>2</sup> Ratna-simhāsanā, *lit* jewelled lion-seat or throne

<sup>3</sup> That is, the supporting Devatā of the Yantra As to Pīta-nyāsa, *vide ante*

<sup>4</sup> Mūla-Devatā here Ādyā Śakti or Kālī

<sup>5</sup> *i e*, the lotus in the Yantra

<sup>6</sup> Kalaśa, a jar made of mud or metal, used for the drawing of water from the river, etc, and in worship, and in which—according to Kaulika ritual—the Tattva of wine is kept in the Cakra He now begins to speak of the rules of worship of the Mahādevī with the Pañcatattva

<sup>7</sup> Cakra The text here refers to the celebrated circles of Tāntrika worship The chief Sādhaka and his Śakti—who may be, but not necessarily are, the host and hostess (Grhinī) in whose house the circle takes place—sit in the centre, the Śakti on the Sādhaka's left Between and in front of them are the articles of worship referred to in the text, and the large jar (Kalaśa) of wine, which is called by the Tāntrikas Kārana-vāri and Tīrtha-vāri In the *Jñānārṇava Tantra* it is said that the Kula articles of worship should—when purified—be considered as the image of Brahman and the Ista-devatā worshipped The other worshippers sit round in a circle, men and women alternating, the latter on the left of the former

<sup>8</sup> *i e*, Ista-devatā

<sup>9</sup> Mantra-siddhi and Icchā-siddhi

<sup>10</sup> The Celestial Architect

<sup>11</sup> Kalā The meaning is that the Kalaśa contains the properties of the different Devatās

It should be thirty-six fingers breadth (in circumference) in its widest part, and sixteen in height. The neck should be four fingers breadth, the mouth six fingers, and the bottom five fingers breadth. This is the rule for the design of the Kalasa (182). It should be made either of gold, silver, copper, bell-metal, mud, stone, or glass, and without patch or blemish. In its making all miserliness<sup>1</sup> should be avoided, since it is fashioned for the pleasure of the Devas (183). A Kalasa made of gold, one of silver, one of copper, and one of bell-metal give prosperity, emancipation, contentment, and nourishment respectively to the worshipper. One of crystal is good to produce Vasikarana,<sup>2</sup> and one of stone to produce Stambhana.<sup>3</sup> A Kalasa made of mud is good for all purposes. Whatever it is made of it should be clean and of pleasing design (184, 185).

On his left side the worshipper should draw a hexagon with a Śūnya<sup>4</sup> in its centre, around it a circle, and outside the circle a square (186). These figures should be drawn either with vermilion or Kula flower<sup>5</sup> or red sandal paste, the Devatā of the support should then be worshipped thereon by the (187).

<sup>1</sup> Vitta-śātya = parsimony, that is, one who is able to afford a costly metal should not make it of a cheap material.

<sup>2</sup> Vasikarana is one of the six satkarma or magical powers (siddhis), the bringing of a thing or person under control—e.g., causing a woman to love a man.

<sup>3</sup> Stambhana is another of such powers, such as stopping forces of nature, making a person speechless, etc. The other powers are Mārana, Uchhātana, Vidvesana, Svastyayana (Śāntukryā). Tarkālamkāra says that the defect of a stone jar is that wine kept therein in a short time loses its elating qualities in a considerable measure. Hence in some Tantras it is prohibited. Possibly the stone here spoken of is a variety free from this defect.

<sup>4</sup> Brahma-īandhra, i.e., a small circle like °. The Hexagon is a figure made of two equilateral triangles one with the apex upwards and the other downwards. Some Tantras speak of a triangle within the hexagon.

<sup>5</sup> Rajas or Kula-puspa, see p. 125, note 5.

## MANTRA

Hrīm, salutation to the Śakti of the Support<sup>1</sup> (188) The support<sup>2</sup> for the jar should be washed with the Mantra Namah, and placed on the Maṇḍala, and the jar<sup>3</sup> itself with the Mantra Phaṭ, and then placed on the support (189).

Let the Sādhaka then fill the Kalaśa with wine, uttering meanwhile the Mūla-mantra preceded by the letters of the alphabet—commencing with the letter Kṣa and ending with A with the Bindu superimposed<sup>4</sup> (190). The wise one realising in himself the presence of the Devī<sup>5</sup> should worship the Maṇḍalas of Fire, Sun, and Moon in the support, in the jar and in the wine<sup>6</sup> in the manner already described (191). After decorating the jar with vermilion, red sandal paste, and a garland of crimson flowers,<sup>7</sup> the worshipper should perform Pañcīkarana<sup>8</sup> (192).

Strike the wine-jar with a wisp of Kuśa grass, saying Phaṭ; then, whilst uttering the Bija Hum, veil it by the Avakunṭana-Mudrā<sup>9</sup>; next utter the Bija Hrīm, and look with unwinking eye upon the jar, then sprinkle the jar with

<sup>1</sup> Hrīm Ādhāra-śaktaye Namah.

<sup>2</sup> The tripod (see *ante*)

<sup>3</sup> Kalasa This term, as well as Ghaṭa, are used in the text for the Kalasa, which in the translation is employed throughout.

<sup>4</sup> The Viloma-Mātrkā followed by the Mūla-mantra Hrīm Śrīm Kṛīm Paramesvarī Svāhā Viloma-Mātrkā is the Mātrkā (letters) uttered in a reversed order, beginning with Ksam and ending with Am Japa should be done of this when filling the jar with wine

<sup>5</sup> Devī-bhāva-parāyana—that is, the mind and body are full of the presence of the Devī

<sup>6</sup> Tīrtha, a ritualistic term for Madya There are other names such as Kāranavārī, Sudhā, etc

<sup>7</sup> Such as the Japā Puspa, the Tāntrika-Śākta flower of the Devī

<sup>8</sup> Literally, mixing of five things, or the doing of five ceremonies. The ceremony is described in the next verse

<sup>9</sup> Or Gesture of the Veil.

the Mantra ' Namah ' Lastly, whilst reciting the Mūla-mantra, smell the jar three times <sup>1</sup> this is the Pañcīkarana ceremony <sup>2</sup> (193)

Making obeisance to the jar, purify the wine <sup>3</sup> therein by throwing red flowers into it, and say the following (194)

### MANTRA

Om, O Devī Sudhā<sup>1</sup> The Supreme Brahman, One without a second <sup>4</sup> is verily both gross <sup>5</sup> and subtle <sup>6</sup> By That I destroy Thy sin of slaying a Brāhmana which attached to Thee (the wine) by reason of the death of Kaca <sup>7</sup> (195) O Devī

<sup>1</sup> Gandham trīrdadyāt, which literally means offer scent three times The translation given in the text is that of Tarkālamkāra, who supports it by the observation that the practice amongst all the different communities (Sampradāya) of Tāntrika Sādhakas is to close the right nostril and to inhale the scent from the Kalasa three times by Idā, and then to exhale it by Pingalā to a place away from the jar

<sup>2</sup> Tarkālamkāra says that whatever is done in Pūjā has a meaning The ritual significance of Pañcīkarana is to make the wine in the jar the celestial nectar (Dīvyasudhā) which manifests Brahman-bliss This Kāraṇa (wine or cause) is the Ajñāna which is the cause of the material world produced of the collectivity of the five subtle Bhūtas The Sādhaka in doing Pañcīkarana (making fivefold) of the five unmixed (Apañcīkṛta) Bhūtas first of all realises sound the property of Ākāśa by striking the jar, Then he limits or condenses Ākāśa by the veiling gesture (Avagunthana Mudrā) and mentally realises the sense of touch Then by looking with winkless eyes he unites Tejas with the last and sees form Thereafter by dropping a little water he realises taste Lastly thinking of the earth-element he becomes aware of smell which is the property of Pṛthivī By smelling this celestial nectar the Nādis of the Sādhaka are purified and then impurities are thrown out through Pingalā to a distance

<sup>3</sup> Surā the first of the five Tattvas of the Tāntrika ritual

<sup>4</sup> Om ekam eva param Brahma The Brahman is verily one that is without a second Ekameva=Advaitam eva

<sup>5</sup> Sthūla

<sup>6</sup> Sūkṣma

<sup>7</sup> Son of Brhaspati and disciple of Śukra, Priest of the Demons Kaca was burnt by the Āsuras, and his ashes mixed with the wine that Śukra drank The latter, when he discovered what he had done cursed wine Kṛṣṇa also cursed wine because the Yādavas took to drinking and began

(Sudhā) Who hast Thy abode in the region of the Sun,<sup>1</sup> and Thy origin in the dwelling-place of the Lord of Ocean,<sup>2</sup> Thou who art one with the Amā<sup>3</sup> Bīja, mayest Thou be freed from the curse of Śukra (196) O Devī<sup>1</sup> as the Pranava which is the seed of the Vedas is one with the Bliss of Brahman,<sup>4</sup> may by that truth be destroyed Thy sin of slaying a Brāhmana (197)

### MANTRA<sup>5</sup>

Hrīm. <sup>6</sup> The Hamsa <sup>7</sup> dwells in the pure sky.<sup>8</sup>

quarrelling and killing one another so much so that the Dynasty became extinct

<sup>1</sup> The allusion is to the concealment of Amṛta by the Devas in the Sūrya-mandala (*Mahābhārata*, Ādi Parva)

<sup>2</sup> Varuna As to the Churning of the Ocean, from which Amṛta was produced, see *Mahābhārata*, Ādi Parva, chap xviii The place of Varuna is the ocean

<sup>3</sup> Amā is the sixteenth digit (Kalā) of the Moon

<sup>4</sup> Brahmānandamaya

<sup>5</sup> This is the celebrated Hamsavati Rk of the Rgveda. Hrīm  
Hamsah Śucisat Vasur Antarikṣasat  
Hotā Vedisat Atithir Durona-sat  
Nrsad Varasad Rtasad Vyomasad Abjā  
Gojā Rtaḥ Adriḥ Rtam Brhat

*Rgveda Samhitā* Mandala 4, Adhyāya 4, Sūkta 40, Rk 5, Max Muller, 1st Ed, Vol III, p 195, and *Yajurveda* X, 24 and XII, 24 See also *Kāthopaniṣad*, V 2 As to the Mantra cf *At Br*, 420, *Sh Br*, 5. 4-3, 22, 6, 7, 3, 11

<sup>6</sup> This is the Māyā Bīja which Tantra prefixes to the Vedic Mantra See Woodroffe's *Garland of Letters*

<sup>7</sup> Śamkara (Commentary on *Kāthopaniṣad*) says that Hamsa is either Sūrya the solar deity or Paramātmā (of whom it is a form). Sūrya is Āditya so-called, according to Sāyana, from Hanti (=Gacchati) because he is in perpetual motion and also because he destroys Ahambhāva Hamsa is the Ajapā Mantra said in breathing By the Sun all life is maintained Hamsah is So'ham reversed

<sup>8</sup> Śucisat or dweller (as the Sun) in the sky (Śamkara) By this its position in Svah is shown (Sāyana) Or is in the sun in the sky (Tarkālamkāra)



It is in the air and in the middle region <sup>1</sup>

It <sup>2</sup> is in the sacrificial <sup>3</sup> and Gārhapatya <sup>4</sup> and household <sup>5</sup> fires

It is honoured in the guest <sup>6</sup>

It is in man, <sup>7</sup> in the great and worshipful ones <sup>8</sup> It is in Rta, <sup>9</sup> in the ether, <sup>10</sup> in the waterborn, <sup>11</sup> in the earthborn <sup>12</sup>

<sup>1</sup> Vāsur Antarikṣasat Its light pervades the air Sāyana says it is Vasu because it dwells (Vas) everywhere as does the all-pervading air (Vāyu) in the middle region, the Bhuvah or Antarikṣa Śamkara says Vasu is He who maintains the beings of the world and Antarikṣasat—who in the form of Vāyu (air) dwells in the space mid Heaven (Svāh) and Earth (Bhū)

<sup>2</sup> Hotā Vedīśad Atithir Durona-sat The Mantra now goes on to show that the Supreme is not only in Heaven (Svāh) and the mid-region between Heaven and Earth (Antarikṣa) but also on Earth (Bhū)

<sup>3</sup> Hotā is as Śamkara says fire or who dwells in the senses and experiences sounds and so forth

<sup>4</sup> The Gārhapatyāgni is kept constantly burning by a class of Brāhmanas According to Śamkara, Vedīśat=who is on the altar which is the Prthivī

<sup>5</sup> Durona-sat (Sāyana) According to Śamkara it means that "That which is in the jar of Soma-rasa or who is in Houses"

<sup>6</sup> Atithir is a guest so called because he does not stay longer than one Tithi that is fifteenth part of the lunar half month Śamkara says it means here Soma-rasa

<sup>7</sup> Nṛ sat It is the Consciousness (Caitanya) of man (Śamkara) By this, says Sāyana, the Paramātmā is indicated for man's Consciousness is the highest manifestation of the Supreme Consciousness or Cit

<sup>8</sup> Vara sat Śamkara says the reference is here made to Brahmā and other Devas Tarkālamkara interprets Vara-sat as the Sūrya Māṇḍala or solar circle

<sup>9</sup> Rtasat The term Rta means the Brahman, Truth (Satya) or Yajña (Sacrifice) That which is there is Rtasat (Sāyana) Śamkara says Rtasat=He who is in Yajña or in Veda which is Satya svaiūpa

<sup>10</sup> Vyomasat (Śamkara)

<sup>11</sup> Abjā Śamkara says that this means who is in waterborn things such as shellfish and other aquatic animals Tarkālamkara says that the reference is made to the submarine fire Vāḍavāgni or to the Vidyudāgni in water

<sup>12</sup> Gojā such as (Śamkara says) rice and other things grown on earth Tarkālamkara says the fire which is in the stones and the like

It is seen in Ṛta<sup>1</sup> who rises from the eastern mountain<sup>2</sup> who is Ṛta.<sup>3</sup>

The great<sup>4</sup> all-pervading Cause of all.

Exchange the vowel of the Varuṇa Bīja<sup>5</sup> for each of the long vowels,<sup>6</sup> then say "Salutation to the Devī Ambrosia, who is freed from the curse of Brahmā."<sup>7</sup> By the repetition of the entire Mantra seven times, the curse of Brahmā is removed (198-199) Substituting in their order the six long

<sup>1</sup> Rtaṇ (see as to Rta note, *ante*) because as Śamkara says it manifests in the parts (Anga) of the Yajña, or because as Sāyana says, it is visible to all and does not (like Indra and others) come and go

<sup>2</sup> Adriṇ That is Udayācala from behind which the sun is said to rise. It sets behind Aṣṭācala He as Āditya arises therefrom and goes thereto (Tarkālamkāra) According to Śamkara this means "Who is the rivers which have their source in the mountains"

<sup>3</sup> Rtam=Satyam or that which the Vedas prove (Śamkara) It is said by Sāyana to be the Brahma-tattva or great consciousness (Mahānubhāva). Tarkālamkāra says it is known as the Truth Reality which is everywhere and which can neither be hidden nor limited It is the all-pervading Brahma-tattva whose Sattā or Being is everywhere seen (Upalabdha)

<sup>4</sup> Brhat as He is the Cause of all (Sarva-kāraṇa) according to Śamkara Brhat comes from the root Brh or Brnh which is the root of the word Brahman The object of the Mantra is to establish the unity of the Paramātmā without attributes, the Saguna Īśvara and of all things which have proceeded from Him. As used here it indicates the unity of the Devī Sudhā (wine) with all the Devatās mentioned in the Mandala. Wine is Tārā Devī in liquid form (Dravamayī). The Devī who thus manifests is displayed in all things, in Īśvarī the sovereign Lady the Cause and Ruler of all and in her Svarūpa as Cīnmayī one with the Supreme Śiva or Paramātmā.

<sup>5</sup> That is, Vam Bīja of the Lord of Waters.

<sup>6</sup> That is, Vām, Vīm, Vūm, Vaim, Vaum, Vah.

<sup>7</sup> Brahma-śāpa-vimocitāya Sudhā-devyāi Namaḥ Brahmā, under the influence of liquor, lusted after his own daughter, and therefore cursed it, saying that he that should drink it was as guilty as one who killed a Brāhmana, and would go to hell. "Non-Tāntrikas say that, even when the curses are removed, wine should not be drunk, to which the Tāntrikas reply that Paśus are ignorant (Ajñānī), and that if their views were correct then no one should make Japa of the Gāyatrī, which also is afflicted with three curses. Yet, after the curses are removed, worshippers make Japa of the Gāyatrī" (*Pañca-tattva-Vicāra* by Nīlamaṇi Mukhyopādhyāya, Calcutta, p. 19).

vowels in place of the letter o in Ankusa,<sup>1</sup> and adding thereto the Śrī and Māyā-Bijas,<sup>2</sup> say the following

MANTRA

“ Remove the curse of Kṛṣṇa<sup>3</sup> in the mind pour nectar<sup>4</sup> again and again Svāhā ”<sup>5</sup> (200)

Having thus removed the curse of Śukra, of Brahmā, and of Kṛṣṇa, the Sādhaka should with mind controlled worship the Deva Ānanda-Bhairava and Ānanda-Bhairavī<sup>6</sup> (201)  
The Mantra of the former is

MANTRA

“ Ha - Sa - Kṣa - Ma - La - Va - Ra - Yūṅ To Ānanda-Bhairava<sup>7</sup> Vasat ” (202)

<sup>1</sup> That is, the Bija Krom

<sup>2</sup> That is, the Bijas Śrīm and Hrīm Śrī is a name of Lakṣmī

<sup>3</sup> Kṛṣṇa's family, the Yadu-kula, was destroyed through drink, which he therefore cursed

<sup>4</sup> Amṛta, the ambrosia of immortality

<sup>5</sup> The Mantra is thus Krām, Krīm, Krūm, Kraim, Kraum, Krah Sudhā-Kṛṣṇa-sāpam mocayāmrtaṁ srāvaya srāvaya Svāhā

<sup>6</sup> Śiva and His Śakti are so called when the worshippers are in a joyful mood The *Tantrāntara* gives the following meditations on Ānanda-Bhairava and Ānanda-Bhairavī The former is lustrous like ten million suns and cool like ten million moons The Deva has five faces with three eyes in each and eighteen arms He is on a Brahmāpadma in the middle of the ocean of nectar His throat is blue He is decked with ornaments and seated on a bull He holds a skull and Khatvāṅga (The club surmounted by the skull, a piece of wood half burnt from a funeral pyre is also so called) and makes a music with bell and drum (Damaru) He holds the noose (Pāsa), goad (Ankuśa), mace (Gadā), spear (Muśala), sword (Khadga), shield (Khetaka), axe (Pattisa), hammer (Mudgara), trident (Śūla) and staff (Danda) He holds a vajra (thunderbolt) and a severed head and makes the Mudrā (gesture) of granting boons and dispelling fear

Ānandabhairavī, the Devī Sudhā, should be meditated upon as lustrous as a hundred thousand million moons white as snow and the Kunda flower She has five faces with three eyes in each and eighteen arms She is eager to give joy to all, She is large eyed, smiling and seated in front of the Devadevesa The rest is as above

<sup>7</sup> That is, the seven Sanskrit letters, followed by Yūṁ Ānanda-Bhairavā Vasat

In the worship of the Ānanda-Bhairavī the Mantra is the same, except that its face is reversed, and in place of the Ear the left Eye should be placed, and then should be said

### MANTRA

“ Sa - Ha - Ksa - Ma - La - Va - Ra - Ying: To the Sudhā Devī. <sup>1</sup> Vausat ” (203)

Then, meditating upon the union of the Deva and Devī <sup>2</sup> in the wine, and thinking that the same is filled with the ambrosia of such union, Japa should be made over it of the Mūla-mantra twelve times (204) Then, considering the wine to be the Devatā,<sup>3</sup> handfuls of flowers should be offered with Japa of the Mūla-Mantra Lights and incense-sticks should be waved before it to the accompaniment of the ringing of a bell <sup>4</sup> (205) Wine should be always thus purified in all ceremonies, whether Pūjā <sup>5</sup> of the Devatā, Vrata,<sup>6</sup> Homa,<sup>7</sup> marriage, or other festivals (206)

The disciple, after placing the meat <sup>8</sup> on the triangular Maṇḍala in front of him, should sprinkle it with the Mantra

<sup>1</sup> That is, the same seven letters (the first two letters being reversed)—Sa-Ha-Ksa-Ma-La-Va-Ra-Yim (instead of Yūm)—followed by Sudhā-devyai vausat The “ eai ” and “ eye ” mean Ū-kāra and Ī-kāra, which they resemble

<sup>2</sup> Sāmarasya of Ānanda-Bhairava and Ānanda-Bhairavī

<sup>3</sup> Devatā-buddhyā For wine is the saviour (Tārā) in liquid form. The Buddhī or higher mind of the worshipper should be such that he believes the wine to be Devatā

<sup>4</sup> This is called Āratī In the right hand is held the light or burning incense-stick, and as these are being waved round and round the bell is rung with the left hand

<sup>5</sup> See *Śakti and Śākta*, by Woodroffe

<sup>6</sup> See *Ibid*

<sup>7</sup> See *Ibid*

<sup>8</sup> Then follows the purification (suddhi) of meat, the second Tattva of the five

Phat, and then charge it thrice with the Bījas of Air<sup>1</sup> and Fire<sup>2</sup> (207) Let him then cover it up with the Gesture of the Veil,<sup>3</sup> uttering the Kavaca-Mantra,<sup>4</sup> and protect it with the Weapon-Mantra Phat Then, uttering the Bija of Varuna,<sup>5</sup> and displaying the Dhenu-Mudrā,<sup>6</sup> make the Meat like unto nectar<sup>7</sup> with the following (208)

### MANTRA<sup>8</sup>

May that Devī whose abode is in the breast of Viṣṇu and in the breast of Śamkara<sup>9</sup> purify this my meat, and give me a resting-place in the Supreme abode of Viṣṇu<sup>10</sup> (209)

In a similar manner, placing the fish<sup>11</sup> and sanctifying it with the Mantras already prescribed, let the wise one say over it the following<sup>12</sup> (210)

<sup>1</sup> The Vāyu-Bija "Yam"

<sup>2</sup> The Vahnī-Bija "Ram"

<sup>3</sup> The Avagunthana Mudrā

<sup>4</sup> Or Armour Mantra "Hum"

<sup>5</sup> i.e., "Vam"

<sup>6</sup> Or Cow gesture (*vide*, p. 100, note 5)

<sup>7</sup> Literally, "having made into nectar"—Amṛtīkṛtya

<sup>8</sup> Viṣṇor vaksasī yā devī yā devī Śamkarasya cpa

Māmsam me pavitrikuru kuru tad Viṣṇoh paramam-padam

<sup>9</sup> Śiva

<sup>10</sup> Or perhaps "make it sacred like that which is in the abode of Viṣṇu"

<sup>11</sup> The following is the ritual for the purification of the third Tattva—Fish (Matsya)

<sup>12</sup> This is a Rk from Rg-Veda, Seventh Mandala, fourth chapter, forty-ninth Sūkta, twelfth Mantra The translation and interpretation given is that of the Bengali translation by Tarkālamkāra It occurs also in Ullāsa viii, verse 244, *post*

MANTRA <sup>1</sup>

We worship Tryambaka <sup>2</sup> sweet-scented increaser of nourishment <sup>3</sup> May He free us from the bond of death just as the Urvāruka <sup>4</sup> is detached from its stock May He not cast us away from <sup>5</sup> immortal Life <sup>6</sup> (211). Then O Beloved, the disciple should take and purify the parched grain <sup>7</sup> with the following

MANTRAS <sup>8</sup>

Om: As is seen (the sun) the round <sup>9</sup> eye of heaven spreading its rays on all sides, so worshippers <sup>10</sup> ever see the

<sup>1</sup> Om Tryambakam yajāmahe sugandhim pustivardhanam  
Urvārukam iva bandhanān-mrtyor muksiya māmrtāt.

<sup>2</sup> A name of the three-eyed Śiva esoterically the mother of the "Three" that is Brahmā, Viṣṇu and Rudra

<sup>3</sup> That is who is as the seed of the world nourishing the body and increasing the wealth of the worshipper and whose beneficent deeds are manifested everywhere

<sup>4</sup> Bandhana that is the bond of death Urvāruka is a kind of melon which when ripe detaches itself from the stalk. The fruit though detached from the stalk is not dead Cf. *Sanatsujāliyam Pari passu*

<sup>5</sup> Literally "May he not free us"

<sup>6</sup> That is, Sāyujyamukti (see Chap. VIII *post*). This Mantra is called Mrtyuñjaya (Death-conquering)

<sup>7</sup> Mudrā—the fourth Tattva

<sup>8</sup> Om Tad Viṣṇoh paramam padam sadā paśyanti sūrayah  
Divīva caksurātataṁ  
Om Tadviprāso vipanyavo jāgrvāmsah samindhate  
Viṣṇor yat paramam padam

These two Rks are from the Rg-veda, Mandala, IV, Chap V, Sūkta 22, Rk, 20, 21 They occur in *Nṛsimha Pūrva Up*, V, 13 and in other places also

<sup>9</sup> Ātatam—Circular, spreading, revealing (Vartulam, Prakāśātmakam, Sarva-prakāśābhībhavakāranam).

<sup>10</sup> Sūrayah—Upāsakāḥ anusthātāro japtāro'dhyetāro vā

abode<sup>1</sup> of Viṣṇu Brāhmanas with firmly centred mind<sup>2</sup> ever<sup>3</sup> glorify<sup>4</sup> the supreme abode of Viṣṇu<sup>5</sup> (212, 213)

Or all the Tattvas<sup>6</sup> may be consecrated by the Mūla-Mantra itself To him who has belief in the root,<sup>7</sup> of what use are the branches and leaves?<sup>8</sup> (214)

I say that anything which is sanctified by the Mūla-Mantra alone is acceptable for the pleasure of the Devatā (215) If the time be short, or if the disciple be pressed for time, everything should be sanctified with the Mūla-Mantra, and offered to the Devī (216) Truly, truly, and again truly, the ordinance of Śamkara<sup>9</sup> is that if the Tattvas be so offered, there is no sin or shortcoming<sup>10</sup> (217)

End of Fifth Chapter, entitled "The Formation of Mantras, Placing of the Jar, and Purification of the Elements of Worship"

<sup>1</sup> Yat paramam padam—The place which is the Ocean of Milk Kṣīrodārnavasthānam

<sup>2</sup> Vipanyavah—such as have Dhāranā-sakti in Samādhi (Medhāvinah samādhau dhāranāsaktiyuktāḥ)

<sup>3</sup> Jāgrvāmsah—diligent

<sup>4</sup> Samindhate—Samrddhim kurvanti

<sup>5</sup> These Rks are for the Niskāma Sādhaka The Paramapada is the ocean of milk, the hub (Nābhī) of the wheel of the universe He who has reached there attains Sāyujya-phala, union with the Supreme By the expression "Supreme abode of Viṣṇu" (Viṣṇoh paramam padam) is to be understood the Supreme abode which is Viṣṇu (Śamkarācārya)

<sup>6</sup> १८, the five Tattvas

<sup>7</sup> Mūla

<sup>8</sup> Mūle tu srad dadhāno yah, kim tasya dala-sākhayā?

<sup>9</sup> Śiva

<sup>10</sup> Literally, wanting of parts—Anga

## CHAPTER VI

### MANTRAS AND RITES

ŚRĪ DEVĪ said.

As Thou hast kindness for Me, pray tell Me, O Lord! more particularly about the Pañca-tattva<sup>1</sup> and the other observances of which Thou hast spoken (1).

Śrī Sadāśiva said:

There are three kinds of wine which are excellent—namely, that which is made from molasses,<sup>2</sup> rice,<sup>3</sup> or the Madhūka flower.<sup>4</sup> There are also various other kinds made

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<sup>1</sup> The Pañca-tattva (the five elements of worship)—wine, meat, fish, parched food, and woman, which in the *Śyāmā rahasya* are said to destroy great sins (Mahā-pātaka-nāśana).

For the preparation of surā (wine) see Kātyāyana, XIX, 1, 20, 21. As to Ānanda, *vide* Sh Br, XII, 7, 3, 11, 12. not propitious but made so by Mantra Sh Br, XII, 8, 1, 5, XII, 8, 1, 16, XII, 8, 1, 4. See also Rg-Veda, VIII, 2, 12, X, 107, 9, IX, 1, 1 Ait. Br, VIII, 37, 4, VIII, 39, 5 As to Pātra-Sthāpana, *cf* Ait Br, III, 1, 5, Sh Br, V, 5, 4, 23, Paddhati in Sautrāmaṇi Yāga-Sh Br, XII, 7, 3, 14 As to the eating of flesh and animal sacrifice see Sh Br, XI, 7, 1 Food is of three kinds. Sh Br, VIII, 5, 3, 3, VIII, 6, 2, 2, XII, 7, 3, 20 As to sexual intercourse—Agnihotrāhuti, Sh Br, XI, 6, 2, 10. See also V, 2, 1, 10, III, 2, 1, 10, 11

<sup>2</sup> Gaudī (Guda=Molasses).

<sup>3</sup> Paistī.

<sup>4</sup> Mādhvī. Wine made from grapes is also called Mādhvī. Tarkā-lamkāra says that wine made from molasses is Gaudī. What is made from half cooked rice, paddy and the like is called Paistī This is made in French Candernagore Wine made from grapes, raisins, honey, different kinds of flower particularly the Madhūka flower is called Mādhvī Wine can also be made from Tulasī and Bael leaves, the bark of the Bael tree, betel nuts, coriander seed, nutmeg, myrabolam, bhāng, ginger, bamboo, bananas, bark of the ber fruit tree and acacia tree and other substances. The Bhutias make an excellent wine from some kind of leaf In fact in everything there is Sat, Cit, Ānanda of the Saccidānanda Brahma If the part which is the basis of Ānanda in Molasses and the like be separated then it becomes known as wine It is on this account that it is helpful in



from the juice of the palmyra and date tree, and known by various names according to their substance and place of production. They are all equally appropriate in the worship of the Devatā (2, 3)

Howsoever it may have been produced, and by whomsoever it is brought, the wine, when purified, gives to the worshipper all Siddhi. There are no distinctions of caste in the taking of wine so sanctified <sup>1</sup> (4). Meat, again, is of three kinds, that of animals of the waters, of the earth, and of the sky. From wheresoever it may be brought and by whomsoever it may have been killed, it gives without doubt, pleasure to the Devatās (5). The wish of the Sādhaka determines what should be offered to the Devatās <sup>2</sup>. Whatsoever he himself likes, the offering of that conduces to his well-being (6). Only male animals should be killed in sacrifice <sup>3</sup>. It is the command

Sādhana of the Brahman who is Saccidānanda and it is on this account that the knower of Brahman looks upon it as sacred and worships it

<sup>1</sup> On this verse Tarkālamkāra says that in one of the Tantras it has been said that shortly after the churning of the ocean the inexhaustible jar of Amṛta or nectar was placed in the hands of Ganeśa. Whenever any of the Devatās wanted to drink the nectar, Ganeśa would pour it out for him. In this way he got no leisure. On one occasion Ganesa became very tired and some impurity (Mala) came out of his trunk, out of that a man came. Because he came out of the trunk (Śūnda) he was called a Saundika or brewer. Ganeśa placed the jar of nectar in the hands of this man and granted him the following boon, viz., that as the Devatās churned the ocean after throwing into it drugs and other substances and thus produced nectar so the brewer and his descendants would put into water different things and churning it would produce nectar which they were to give to other people but never drink it themselves. In the drinking of this no one should make any distinction of caste. If the brewer of the present day make wine from the prescribed articles according to the method laid down in the Tantras then man becomes long lived and free of ailments. Old men by the use of wine become young again.

<sup>2</sup> Sādhakeccā balavatī deye vastuni daivate  
i.e., The wish of the Sādhaka is the main factor in determining what should be offered to the Devatā

<sup>3</sup> Bali-dāna. As to male animals, see Śh Br, XI, 7, 1, 3

of Śambhu that female animals should not be slain (7) There are three superior kinds of Fish—namely, Śāla, Pātina,<sup>1</sup> and Rohita<sup>2</sup> Those which are without bones are of middle quality, whilst those which are full of bones are of inferior quality The latter may, however, if well fried, be offered to the Devī (7-8)

There are also three kinds of parched food, superior, middle, and inferior The excellent and pleasing kind is that made from Śāli rice,<sup>3</sup> white as a moonbeam, or from barley or wheat, and which has been fried in clarified butter<sup>4</sup> The middling variety is made of fried paddy and the like Other kinds of fried grain are inferior (9-10) Meat, fish, and parched food, fruits and roots, or anything else offered to the Devatā along with wine, are called Śuddhi<sup>5</sup> (11) O Devī! the offering of wine without Śuddhi, as also Pūja and Tarpana (without Śuddhi), become fruitless, and the Devatā is not propitiated (12) The drinking of wine without Śuddhi is like the swallowing of poison The disciple is ever ailing, and lives for a short time and dies<sup>6</sup> (13) O Great Devī! when the weakness of the Kali Age becomes great, one's own Śakti or wife should alone be known as the fifth Tattva, This is devoid of all defect<sup>7</sup> (14). O Beloved of My Life! in my

<sup>1</sup> & <sup>2</sup> The two latter are commonly called Boāl and Ruhi respectively in the vernacular

<sup>3</sup> A variety of rice of very small grain and very white

<sup>4</sup> Ghee

<sup>5</sup> The meat, fish, grain, etc., are called Śuddhi Śuddhi is also commonly used for anything which is eaten to take away the taste after drinking wine, such as salt or pān-leaf Milk and water cannot be used as Śuddhi As to the effect of drinking without Śuddhi, see verse 13

<sup>6</sup> Another check upon indiscriminate wine-drinking, for it cannot be indulged in until Śuddhi is obtained, prepared, and eaten with the necessary rites

<sup>7</sup> Śesa-tattvam Maheśānī! nirvīrye prabale Kalau  
Svakiyā kevalā jñeyā sarva-dosa-vivarjitā

The allusion here is to the three classes of women who might be Śaktis Svīyā (one's own wife), Parakiyā (the wife of another), and the

injunctions relating to this (the last Tattva) I have spoken Svayambhu and other kinds of flower<sup>1</sup> As substitutes for them, however, I enjoin red sandal paste (15) Neither the Tattvas nor flowers, leaves, and fruits should be offered to the Mahādevī unless purified The man who offers them without purification goes to hell (16)

The Śrī-pātra<sup>2</sup> should be placed in the company of one's own virtuous Śakti,<sup>3</sup> she should be sprinkled with the purified wine<sup>4</sup> or water from the common offering<sup>5</sup> (17) (For the sprinkling of the Śakti use the)—

### MANTRA

Aim, Klīm, Sauh Salutation to Tripurā, purify this Śakti, make her my Śakti,<sup>6</sup> Svāhā (18-19)

If she who is to be Śakti is not already initiated, then the Māyā Bija<sup>7</sup> should be whispered into her ear, and

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Sādhārāṇī (one who is common) This Tantra (according to the present text) discountenances Śaktis of the second and third kind, and ordains that the Śakti should be the wife of the Sādhaka (worshipper) With her the fifth Tattva or coition (maithuna) should be done

<sup>1</sup> See verse 174 of Chapter V—that is, Svayambhu, Gola, and Kunda Kathitam tatpratindhau kusidam parikṛitam A form of ritual which will disgust all but those who practise it whose principle however it is to free themselves of all *Chrinā* and other Pāsas

<sup>2</sup> See note under ch. X, v 148 If the Bhogya-Śakti be absent, the Śrīpātra may be placed for worship with the aid of the Pūjyā-Śakti after the Pūjyā-Śakti has been worshipped and her leave obtained

<sup>3</sup> The wife is Saha-dharminī (co-worshipper with the husband), and shares the merit acquired by the husband

<sup>4</sup> Kārana

<sup>5</sup> Sāmānyārghya The Śakti should be sprinkled if she is not already an initiate

<sup>6</sup> Aim Klīm Sauh Tripurāyai Namah imām śaktim pavitrikuru mama śaktum kuru Svāhā

<sup>7</sup> Hrīm “Initiated” in this verse is used as equivalent for Dikṣitā

other Śaktis who are present should be worshipped and not enjoyed <sup>1</sup> (20)

The worshipper should then, in the space between himself and the Yantra, draw a triangle with the Māyā Bija <sup>2</sup> in its centre, and outside the triangle and in the order here stated, a circle, a hexagon, and a square (21) The excellent disciple should then worship in the four corners of the square the Pītas, Kāma-rūpa, <sup>3</sup> Pūrṇa-saila, Jālandhara, Uddīyāna, with the Mantras formed of their respective names, preceded by Bījas formed by the first letter of their respective names, and followed by Namah <sup>4</sup> (22)

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<sup>1</sup> Nārḥastādana-karmanī The reference is to sexual intercourse Śaktis are of two kinds: Bhogyā, to be enjoyed, and Pūjyā, to be worshipped The first sit on the left, and the second on the right If the worshipper yields to desire for the latter, he commits the sin of incest with his own mother and becomes fallen (see Bhakta, 214) By "other Śaktis" is meant Parakīyā, as opposed to Svīyā (one's own).

<sup>2</sup> i e., Hrīm

<sup>3</sup> These Pītas are the correspondences in the outer world (Bāhyatah) of the four Śāktik manifestations of the general Vīmarśa Śakti called Ambikā, Vāmā, Jyestā, Raudrī The first denotes the "seeing" of the Divine Mother of Her own forthcoming (Sphurana) when She is Parā Vāk Vāmā is the state when she is outward turned (Unmukhī) Śakti being then in its seed or Bija state She is then Icchā Śakti and Pasyantī in which she is in the form of a goad (Ankusa) Jyestā is Jñāna-Śakti, Madhyamā-Vāk, in the form of a straight line (Rjurekhā) Raudrī is Kriyā-Śakti and Vaikhari-Vāk in the form of Śrngāta (Pyramidal and triangular) and as Samhāra Śakti is in the form of Bindu in the return movement (Pralaya) These Pītas are the Kanda, Pada, Rūpa and Rūpātīta respectively The first is the root of the Susumnā-Nāḍī or Mūlādhāra Pada is Hamsa in Anāhata-cakra the seat of Jīva Rūpa is Bindu in Ajñā-cakra, Rūpātīta is Niskala in the Brahmaṇḍa The outer subtle manifestations are here the inner Cakras of the body The gross Cakras are the holy places, named in the Text, great seats of Śākta worship

See *Nityā-sodhaśikārnava*, vi—36 to 42 verses and Commentary of Bhāskararāya. This part of the *Nityā* is also known as *Yoginīhrdaya*. (Ānandāsrama Series of Sankrit Texts, vol 56, pp 209-212).

<sup>4</sup> Thus, Pūm Pūrṇa-sailāya Pītāya Namah, Um Uddīyānāya Pītāya Namah, Jām Jālandharāya Pītāya Namah, Kam Kāma-rūpāya Pītāya Namah These Pītās are in the Sādhaka's own body and are Śaktis and forms of Śakti See *Nityā-sodhaśikārnava*, Ch VI, vv. 37-42

Then the six parts of the body should be worshipped in the six corners of the hexagon <sup>1</sup> Then worship the triangle,<sup>2</sup> with the Mūla-Mantra, and then the Śakti of the Support with the Māyā Bija-and Namah <sup>3</sup> (23) Wash the receptacle with the Mantra Namah, and then place it (as in the case of the jar) on the Mandala, and worship in it the ten Kalās of Vahni with the first letters of their respective names as Bijas (24) These Kalās,<sup>4</sup> which are ten in number—*uz*, Dhūmrā, Arciḥ, Jvalinī, Sūksmā, Jvālīnī, Viṣphulinginī, Susrī, Surūpā, Kapilā, Havya-kavya-vahā <sup>5</sup>—should be uttered in the Dative singular, and followed by the Mantra Namah (25-26)

Then worship the region <sup>6</sup> of Vahni <sup>7</sup> (in the Ādhāra or receptacle) with the following

### MANTRA

Mam Salutation to the Mandala of Vahni with His ten Kalās <sup>8</sup> (27)

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<sup>1</sup> The Mantra which is used is as follows Hrām Hrdayāya (to the heart) Namah, Hrīm Śīrase (to the head) Svāhā, Hrūm Śikhāya (to the crown lock on the head) Vasat, Hraim Kavacāya (to the upper body) Hum, Hraum Netra-trayāya (to the three eyes) Vausat, Hrah Kara-tala-prsthābhyām (to the back and palm of the hands) Phat Kavaca means literally armour, but the action of the worshipper is to cover the arms over the chest, touching the shoulders with the hands It is thus translated "upper body"

<sup>2</sup> i.e., the Presiding Devatā thereof

<sup>3</sup> Hrīm Ādhāra-Śaktaye Namah—Salutation to the Śakti of the support

<sup>4</sup> For Kalā see Woodroffe's *Garland of Letters*

<sup>5</sup> These ten Kalās respectively mean—(1) Smoky Red, (2) Flame, (3) Shining, (4) Subtle, (5) Burning, (6) Shining with sparks, (7) Beautiful, (8) Well formed, (9) Tawny, (10) That which is the carrier of oblations to Devas and Pitrs

<sup>6</sup> Mandala

<sup>7</sup> Lord of Fire

<sup>8</sup> Mam Vahni-mandalāya daśa-kalātmane Namah The Kalās are the ten in v 26 They are particular Śaktis of Fire

Then, taking the vessel <sup>1</sup> of offering and purifying it with the Mantra Phaṭ, place it on the tripod, and, having so placed it, worship therein the twelve Kalās of the Sun with the Bijas, commencing with Ka-Bha <sup>2</sup> to Tha-Da (28) These twelve Kalās are—Tapinī, Tāpinī, Dhūmrā, Marīci, Jvālinī, Ruci, Sudhūmrā, Bhoga-dā, Viśvā, Bodhinī, Dhārinī, Ksamā <sup>3</sup> (29). After this, worship the region <sup>4</sup> of Sun in the vessel <sup>5</sup> of offering with the following

### MANTRA

Am: Salutation to the Maṇḍala of the Sun with His twelve Kalās (30).

Then the Sādhaka should fill the cup of offering as was done with the jar three-quarters full with wine taken from the jar, uttering the Mātrkā Bijas in the reverse <sup>6</sup> order (31). Filling the rest of the cup with water taken from the special offering, he should worship with a well-controlled mind the sixteen digits <sup>7</sup> of the Moon, saying as Bijas each of the sixteen vowels before each of the sixteen digits spoken in the dative singular, followed by the Mantra Namah (32).

<sup>1</sup> Arghya-pātra

<sup>2</sup> The Mantras are thus. Kam Bham Tapinyai Namah, Kham Eam Tāpinyai Namah, Gam Pham, etc., Gham Pam, Ngaṁ Nam, Cham Dham, Cham Dam, Jam Tham, Jham Tam, Ōyam Ōam, Tam Dam, Tam Dam

<sup>3</sup> The Kalās of Sun respectively literally mean "Containing heat," "Emanaung heat," "Smoky," "Ray-producing," "Burning," "Lustrous," "Smoky red," (as of fire seen through smoke) "Granting enjoyment," "Universal," "Which makes known," "Illuminating". Dhārinī and Ksamā denote the qualities in virtue of which the Sun draws water from the Earth to himself, and showers it again on the Earth as rain.

<sup>4</sup> The Mantra is Am Sūryamaṇḍalāya dvādaśakalātmane Namah

<sup>5</sup> Arghya-pātra

<sup>6</sup> i.e., from Kṣa to Ā.

<sup>7</sup> Kalā—e.g., Am Amrtāyāi Namah, ām Prānadāyāi Namah, etc.

The sixteen desire-granting Kalās of Moon are—Amrtā, Prānadā, Pūsā, Tustī, Pustī, Ratī, Dhrtī, Śasīnī, Candrikā, Kāntī, Jyotsnā, Śrī, Prīti, Angadā, Pūrnā and Pūrnāmrtā<sup>1</sup> which grant fulfilment of desires (33) As in the manner aforementioned,<sup>2</sup> the disciple should then worship the region of the Moon with the following

### MANTRA

Ūm Salutation to the Mandala<sup>3</sup> of Moon wherein are His sixteen digits<sup>4</sup> (34)

Dūrvā grass, sun-dried rice, red flowers, Varvarā leaf,<sup>5</sup> and the Aparājītā<sup>6</sup> flower should be thrown into the vessel with the Mantra Hṛim, and the sacred waters should be invoked into it (35) Then, covering the wine and the vessel of offering with the Avakuntana-Mudrā,<sup>7</sup> and uttering the Armour Bija,<sup>8</sup>

<sup>1</sup> The literal meaning of the sixteen Kalās of Moon (Soma) are—(1) Amrtā=Ambrosial, (2) Prānadā=life-giving, (3) Pūsā=nourishing growth, Pūsa is a Vedic Deity associated with Soma, (4) Tustī=Contentment, (5) Pustī=Nourishment, (6) Ratī=Attachment, (7) Dhrtī=Constancy, (8) Śasīnī=Containing the hare ("Man in the Moon"), (9) Candrikā=beam spreading, (10) Kāntī=effulgence, beauty, (11) Jyotsnā=Moonlight, (12) Śrī=Prosperity, (13) Prīti=delight, (14) Angadā=Body or limb developing, (15) Pūrnā=Full, Complete, (16) Pūrnāmrtā=Full of Nectar Bhārati reads Mānadā for Prānadā

<sup>2</sup> That is the moon circle is to be worshipped in the wine in the cup as was done in the case of the wine in the jar

<sup>3</sup> Mandala

<sup>4</sup> Ūm Soma-mandalāya sodasa-kalātmāne Namah

<sup>5</sup> A kind of basil

<sup>6</sup> Aparājītā, the flower Clitoria, which is shaped like the female organ, is used in the worship of Durgā and other Devīs By putting Karavī (Karavīra) flower (representative of the Linga) dipped in red sandal paste into Aparājītā flower, the Maithuna-tattva is performed The two are offered as Arghya

<sup>7</sup> Gesture of the veil

<sup>8</sup> The Kavaca Bija or Hung

protect it with the Weapon-Bīja,<sup>1</sup> and converting it into ambrosia with the Dhenu-Mudrā,<sup>2</sup> cover it with the Matsya-Mudrā<sup>3</sup> (36) Making Japa of the Mūla-Mantra ten times, the Ista-devata<sup>4</sup> should be invoked and worshipped with flowers offered in the joined palms.

Then charge<sup>5</sup> the wine with the following five Mantras, beginning with Akhaṇḍa<sup>6</sup> (37)

### MANTRAS

O Kula-rūpinī<sup>7</sup> infuse its natural joy<sup>8</sup> into this excellent wine which is the source of uniform and unbroken bliss joy<sup>9</sup>

Thou who art Pure Jñāna art also the nectar which is in Ananga,<sup>10</sup> place into this liquid substance ambrosia<sup>11</sup> which is Brahma bliss (39).

<sup>1</sup> This is done by uttering the Mantra, Phat, tapping three times with the fore and middle fingers of the right hand on the palm of the left hand above, on a level with, and under the Pātra

<sup>2</sup> Gesture of the Cow. Dhenu-Mudrā is described in note under ch. v 85.

<sup>3</sup> Or Fish Mudrā. The right hand is placed flat on the back of the left hand, and the thumbs are outstretched like fins

<sup>4</sup> The particular Devatā of the worshipper here Kālī

<sup>5</sup> Abhimantrayet.

<sup>6</sup> The first word of the next verse

<sup>7</sup> Image of Kula Brahma-rūpinī (cf Kula=Sanātana Brahman)

<sup>8</sup> Svachchanda-Sphuranām—The words are difficult to translate but the sense seems as stated Svachchanda=of one's own will independently, spontaneous, natural, Sphurana=bursting forth and joy That is the joy or thrill which is a form of Brahman bliss

<sup>9</sup> Akhaṇḍaīkarasānandākare parasudhātmani

Svachchandaspuranām atra nidhehi kularūpini

<sup>10</sup> A name of Kāma=God of Love That is the Svarūpa of the nectar which is in Kāma Kāma is here the cosmic Kāma, the Will or Desire which produced the universe with all its desires It is nectar for Nectar is the source of life and joy accompanies it This cosmic Will is in the individual sexual desire from which proceeds individual life The interpretation adopted is that of Hariharānanda Bhārati Tarkālamkāra's runs as follows Although this liquid substance is for those who have desire do Thou yet place in it the nectar which is Brahman Bliss

<sup>11</sup> Amṛta=here Brahmānanda (Bhārati)

Anangasthāmṛtākāre suddhajñānakalevare

Amṛtatvam nidhehyasmin vastuni klinnarūpini



O Thou, who art That<sup>1</sup> do Thou make<sup>2</sup> this Arghya one in substance with That, and having become the Kulāmṛta,<sup>3</sup> manifest in me<sup>1</sup> (10)

Bring into this great cup, which is full of wine, the essence of ambrosia produced from the essence of all that is in this world with all its differing kinds of taste<sup>5</sup> (11)

I offer as oblation into the Fire of the Supreme Self (Parāhamtāmaye) the excellent nectar of Thisness (Idamtā)<sup>6</sup>

<sup>1</sup> Tatsvarūpini = Tattatsvarūpaśilini (Bhārati)

<sup>2</sup> Tadrūpena eka-rasyam kṛtvā arghyam = Having unified this Arghya with That Eka-rasyam = State of being in the same Rasa (emotion, sentiment) Tadrūpena = Pradhānamādhurya-rūpena (Bhārati) that is, with supreme Bliss Ekarasyam = Pradhāna mādhyurya-viśiṣṭam, i.e., endowed with supreme Bliss Arghyam = the consecrated wine The Sādhaka here invokes Brahman bliss into the wine he is about to use for the purpose of his Sādhana Tat = Brahman = Supreme Bliss The Sādhaka prays that through that wine he may be united with that Bliss

<sup>3</sup> Consecrated wine

<sup>4</sup> i.e., Bring me joy

Tadrūpenaikarasyam ca kṛtvārghyam tatsvarūpini  
Bhūtvā kulāmṛtākāram mayi viśphuranam kuru

<sup>5</sup> Brahmāndarasa-sambhūtam asesa-rasa-sambhavam  
Āpūritam mahāpātram piyūṣa-rasam āvaha

<sup>6</sup> Ahamtāpātra-bharitam idamtāparamāmṛtam

Parāhamtāmaye vahnau homa svikāra-lakṣanam

Aham = I Ahantā = "I-ness" (Ahamkāra) Idam = this Idamtā = Thisness These two as duality are offered to the one supreme Self beyond "I" and "This" See as to Idamtā, *Taitt - Up* Cf Jñānārṇava Tantra, XXI, v 25

A is the first and Ha the last letter of the alphabet, Ma (M) being the usual terminal, Aham then represents all the letters of the alphabet which is the manifested Śabda Brahman Aham = Jivātmā, Parāham = Brahman So it is said Tato'hamināma abhavat (*Br - Up*, 1, 4, 1, 5, 5, 4) When a man is asked "who are you?" (Kastvam) he replies "it is I" (Aham) and then gives his name When he says Aham or I he affirms that he is Brahman He refers to his individual self when he gives his name "This" arises when the Ātmā as "I" posits itself over against it Idamtā = universe which is in the Aham and yet appears separate from it Parāhamtā = the Supreme "I-ness" as Paramātmā By this Mantra the Sādhaka endeavours to realise the oneness of the individual self (Ahamtā) with the Supreme Self (Parāhamtā) The joy (Ānanda) which is in the wine is a form of the supreme Bliss (Paramānanda) of which it is a manifestation

with which the cup of I-ness is filled (Ahantā-pātra-bharitam).

Having thus consecrated the wine with the Mantra, think of the union <sup>1</sup> in it of Śiva and Śivā <sup>2</sup> and worship it by waving lights and burning incense-sticks before it <sup>3</sup> (43)

This is the consecration of the Śrī-pātra <sup>4</sup> in Kaulika worship Without such purification the disciple is guilty of sin, and the worship is fruitless <sup>5</sup> (44) The wise one should then, according to the rules prescribed for the placing of the common offering, <sup>6</sup> place between the jar and the Śrī-pātra, the Guru-pātra, the Bhoga-pātra, the Śakti-pātra, the Yoginī-pātra, the Vīra-pātra, the Bali-pātra, the Pādyā-pātra and the the Ācamanīya-pātra <sup>7</sup> making nine cups in all (45-46)

Then, filling the cups three-quarters full of wine from the jar, a morsel of Śuddhi <sup>8</sup> of the size of a pea should be placed in each of them (47). Then, holding the cup between the thumb and the fourth finger of the left hand, taking <sup>9</sup> the morsel of Śuddhi <sup>8</sup> in the right hand, and making the Tattva-mudrā, Tarpana should be done This is the practice which has been enjoined (48). Taking an excellent drop of wine

<sup>1</sup> Sāmarasya=Eka-rasya (*vide* p 147, note 2).

<sup>2</sup> Śiva and His Śakti

<sup>3</sup> Ārati

<sup>4</sup> See p 107, note 2

<sup>5</sup> See as, to pañca-tattva, Woodroffe's *Śakti and Śākta*

<sup>6</sup> Sāmānyārghya

<sup>7</sup> The Bhoga-pātra, Śakti-pātra, Yoginī-pātra, Vīra-pātra, Bali-pātra, Pādyā-pātra, and Ācamanīya-pātra (see Ullāsa, x, 148) are cups used for different purposes in the Cakra ritual The use to which they are put are set out in the Text

<sup>8</sup> See p 140, note 5.

<sup>9</sup> Bhārati adds "With the wine from the cup"—Pātra-sthītāmrtam. In the Tattva-mudrā the thumb and fourth finger are joined *Jñānārṇava-Tantra*, XVI, 135

from the Śrī-pātra and a piece <sup>1</sup> of Śuddhi, <sup>2</sup> Tarpana <sup>3</sup> should be made to the Deva Ānanda-Bhairava and the Devī Ānanda-Bhairavī <sup>4</sup> (49)

Then, with the wine in the Guru-pātra, should be offered oblations to the line of Gurus <sup>5</sup> in the first place to the Sādhaka's own Guru seated together with his wife on the lotus of a thousand petals, and then in the same way to the other three Gurus who are the Parama Guru, the Parāpara Guru, the Paramestī-Guru successively <sup>6</sup> In offering oblations to the four Gurus, the Vāgbhava-Bija <sup>7</sup> should first be pronounced, followed in each case by the name of each of the four Gurus <sup>8</sup> (50) Then, with wine from the Bhoga-pātra, the worshipper should, in the lotus of his heart, offer

<sup>1</sup> The practice is to take it between the thumb and third finger of the right hand

<sup>2</sup> See p 140, note 5

<sup>3</sup> Oblation Made for the satisfaction of the Devatās or Pitrs, the word being derived from Trp=to please or gratify

<sup>4</sup> The Mantra for this Tarpana is as given under ch v, verses 201 and 202 with the words Ānanda-bhairavam tarpayāmi Namah in the case of Ānandabhairava and Ānandabhairavīm tarpayāmi Namah in the case of the Devī

<sup>5</sup> Guru santati The Parama-Guru is the Guru's own Guru, Parāpara-Guru is the Guru of the latter, Paramestī Guru is the Guru of the last

<sup>6</sup> See last note The Guru is seated in the twelve-petalled lotus in the region of the Sahasrāra

<sup>7</sup> i e, Aim

<sup>8</sup> It is customary also to add the Guru's wife's name, the wife being the Śakti The Mantra thus runs Aim Sasaktika-Guru Śrī (name) + ānandanatha+name of Guru's wife+devyāmbā sri pādukām tarpayāmi Namah and so with Parama-guru and the rest In doing Tarpana to a Devatā the nectar should be held in the left hand, the fingers of which are formed into the Tattva-mudrā The Śuddhi is in the right hand the fingers being in Tattva-mudrā The two hands are then brought together and carried to the Brahma-randhra and offering made thereon On the Brahma-randhra previously draw a reversed triangle if the Devatā is female and upturned if male

oblations to the Ādyā-Kālī. In this oblation Her own Bija<sup>1</sup> should precede, and Svāhā should follow Her name.<sup>2</sup> This should be done thrice (51)

Next, with wine taken from the Śakti-pātra, oblation should be similarly offered to the Anga Devatās and the Āvarana Devatās<sup>3</sup> of the Devī (52) Then, with the wine in the Yoginī-pātra, oblation should be offered to the Ādyā-Kālīkā carrying all her weapons and with all Her followers

Then should follow the sacrifice to the Vatukas<sup>4</sup> (53). The wise Sādhaka should draw on his left an ordinary rectangular figure, and after worshipping it, place therein food with wine, meat, and other things (54) With the Bijas of Vāk, Māyā, Kamalā,<sup>5</sup> prefixed to the Mantra:

“ Vam,<sup>6</sup> Salutation to Vaṭuka,”<sup>7</sup>

<sup>1</sup> i e, Krīm

<sup>2</sup> Krīm Ādyām Kālīm tarpayāmi Svāhā. Bhāratī says that the Mantra for the Tarpana of the Devī is—Hrīm, Śrīm, Kīrīm, Parameśvara Svāhā Ādyām Kālīm tarpayāmi Svāhā

<sup>3</sup> The word is Angāvarana=Anga+Āvarana—that is, the Devatā of both classes (Bhakta, 226) By Anga is here meant the six limbs (Sadanga), of the Mūla devatā considered as Devatās, e g, Angīritvā and Anganītyā and by Āvarana-Devatās, the attendant Devatās (see verse 96, post)

<sup>4</sup> Between the Tarpana to the Devī, as in verse 53, and before the sacrifice to Vatuka, the practice is to perform—(1) Tattva-suddhi, which is done by seven Mantras, in each of which the following pentads Prāna, Apāna, Vyāna, Udāna, Samāna-Prthivī, Ap, Tejas, Vāyu, Ākāśa—Prakṛti, Ahamkāra, Buddhi, Manas, Śrotra—Tvak, Caksu, Jihvā, Ghrāṇa, Vacas—Pāṇi, Pāda, Pāyu, Upastha, Śabda-Sparśa, Rasa, Rūpa, Gandha, Ākāśa—Vāyu, Tejas, Salila, Bhumi, Ātmā are mentioned by name, with the prayer that the same may be purified, and a declaration by the worshipper that he is the Jyotiḥ (Light) and free from sins, (Jyotiḥ aham virajā vipāpmā) and (2) Tattva-svikāra, and (3) Bindu-Svikāra (See Bhakta's edition, at p 226) These rites are described at p 227 Verse 54 describes the mode of sacrifice

<sup>5</sup> i e, Aīm, Hrīm, Śrīm

<sup>6</sup> i e, Bija of Vatuka

<sup>7</sup> Aīm, Hrīm, Śrīm, Vam, Vatukāya Namah

Summarising Tarkālamkāra's Commentary. in Tattva-Svikāra a triangle is drawn on the palm of the right hand A piece of Śuddhi of the size of a pea is placed upon it This is taken up with thumb and middle

Vatuka should be worshipped in the East of the rectangle, and then offering should be made to him (55)

Then, with the

### MANTRA

“Yām to the Yoginīs Svāhā,”

offering should be made to the Yoginīs,<sup>1</sup> on the South (56), and then to Ksetra-pāla<sup>2</sup> on the West of the rectangle, with the

### MANTRA

“To Ksetra-pāla Namah,”

preceded by the letter Ksa, to which in succession the six

finger of left hand Uttering the Mūla-mantra together with the words Śiva, Śakti, Sadāsiva, Īvara, Vidyā, Kālā, the Sādhaka says “I purify the gross body with Ātmā-Tattva” (that is, the Tattvas of the 36 Tattvas from Prakṛti to Prthivī) Then he consumes the Śuddhi He next takes up another piece of Śuddhi and uttering the Mūla-mantra together with the words Māyā, Niyatī, Śuddha-vidyā, Rāga, Purusa says “I purify the subtle body of Vidyā-Tattva” (that is, the Tattvas from Māyā to Purusa of the 36 Tattvas) He consumes the Śuddhi Then he takes a third piece of Śuddhi and saying the Mantra as before with the words commencing with Prakṛti and ending with Bhūmī says “With the Śiva Tatva (i.e., the Tattvas of the 36 commencing with Śiva-Tattva and ending with Sad-vidyā Tattva) I purify my parādeha” (that is, causal body) Then saying the Mūla-mantra and all the 36 Tattvas, the vowels and consonants, says “I purify the Jīva the Āśraya of which (in which) are the Tattvas with all the Tattvas”

In Bindu-Svikāra, the Sādhaka realises that Kundalinī extends from the Mūlādhāra to the tip of the tongue and so meditating on Her becomes filled with Her presence (Tanmayo bhavet that is, becomes Her) Then taking the Bindu from the Bhogapātra uttering meanwhile the appropriate Mantra he should say “The liquid burns (Jvalatī) I am the Light (Jyotih) The Light is flaming (Jyotih jvalatī) Brahma am I (Brahmāhamasmi) He I am (So’ham) I am I (Aham eva aham) I make offering (Juhomi) Svāhā Then taking the Bindu he says “I will speak of the Pratyakṣa Brahma, of Rtam Satyam May He protect me May he protect the speaker May he protect me, May he protect the speaker Svāhā” Then having taken Bindu as before he says Om Chhandasām rsayo yacchando bhamrtā bhūvasā mandro medhayā sprnotu bhuvi sravam menopāyatu Svāhā

<sup>1</sup> See p 121, note 3

<sup>2</sup> Protecting Devatā of the ground

long vowels are added with the Bindu<sup>1</sup> (57). Following this, offering should be made to Gana-pati on the North, with the Mantra formed by adding to the letter Ga the six long vowels in succession with the Bindu thereon, followed by the name of Ganeśa in the dative singular, and ending with Svāhā<sup>2</sup> Lastly, offering should be made inside the rectangle to all Bhūtas,<sup>3</sup> according to proper form (58-59)

Uttering "Hrīm, Śrīm, Sarva-vighna-kṛdbhyah," add "Sarva-bhūtebhyah," and then "Hūm Phaṭ Svāhā"; this is how the Mantra is formed<sup>4</sup> (60). Then an offering to Śivā<sup>5</sup> should be made in manner ordained with the following

### MANTRA

Om, O Devī O Śivā, O Exalted One, Thou art in the form of the final Conflagration<sup>6</sup> at the Dissolution of things, deign to accept this sacrifice, and to reveal clearly to me the good and evil which I am to receive Hrīm, Śrīm, Kṛīm, Parameśvarī, Svāhā. This offering is for Thee: Obeisance to Śivā

<sup>1</sup> The Mantra is—Ksām, Ksīm, Ksūm, Ksaim, Ksaum, Ksah Ksetra-pālāya Namah. The offering to Vatuka consists of food with wine.

<sup>2</sup> i e, Gām, Gīm, Gūm, Gaum, Gaum, Gah Gana-pataye Svāhā

<sup>3</sup> Sarva-bhūta (explained in the Mantra in next note). The manner of offering Sarva-bhūta-bali is described in following Śloka. The offering is the same as to Vatuka.

<sup>4</sup> i e, Hrīm, Śrīm, sarva-vighna-kṛdbhyah sarva-bhūtebhyah Hūm Phaṭ Svāhā, or Hrīm, Śrīm, Salutation to all Beings which cause obstruction, Hūm Phaṭ Svāhā—that is, cause obstruction to the worship. The ritual will be found described in detail in Bhakta's Edition, at p 230

<sup>5</sup> This is Śivābali or offering to the jackal. The word means a jackal, and in the commentary of Bhārati the word is said here to be the equivalent of Phet-kārikā (=Howling), which means a jackal. There is a well-known Tantra of this name. The jackal accompanies the Devī, and feasts on the leavings. It is a Tāntrika usage to feed female jackals at and after midnight. The jackal feeds on carcases and frequents cremation grounds and hence is emblematic of final dissolution

<sup>6</sup> Kālāgni-rūpinī

O Holy One<sup>1</sup> I have now described to Thee the mode of formation of the circle of worship<sup>1</sup> (and the placing of the cups<sup>2</sup> and other rites) (61-62) Then, making with the two hands the Kacchapa-Mudrā,<sup>3</sup> let the Sādhaka take up with his hands a beautiful flower scented with sandal, fragrant aloes, and saffron and holding it against his heart, let him meditate upon the most supreme Ādyā<sup>4</sup> in the lotus of his heart (63-64)

The Sādhaka should next lead the Ādyā-Kālī (in the heart) along the path<sup>5</sup> which leads to Brahman and which is within the Susumnā-Nāḍī<sup>6</sup> to the great lotus of a thousand petals<sup>7</sup> and there make Her joyful<sup>8</sup> (by Her union with Her Lord) Then bringing Her forth through his nostrils (as if another Ādyā-Kālī<sup>9</sup> emanates from Her) as light from light let the Sādhaka place Her on the flower<sup>10</sup> (which is in his hand) The Sādhaka versed in the Mantra with firm faith

<sup>1</sup> Cakrānusthāna The Mantra of offering to Śivā consists of the two lines beginning with Gr̥hṇa and ending with tava following Hrim, Śrīm, Kṛīm, Paramesv rī Svāhā, Eṣa Balih Śivāyai Namah

<sup>2</sup> The Śrī-pātra and other Pātras

<sup>3</sup> Tortoise Gesture The right thumb is left free, the first finger of right hand is placed on the first finger of left, the second and third fingers of the right are placed between the thumb and first finger of left, the little finger of right hand is placed on first finger of left, and the remaining three fingers of left are placed on the back of the right hand, which is slightly curved

<sup>4</sup> Parātparām Ādyām=The Supreme Ādyā or Kālī

<sup>5</sup> The central "nerve" in the Merudandī or spine See *Serpent Power*

<sup>6</sup> Brahma-vartman just as Rāja-vartman means the King's highway

<sup>7</sup> See *Serpent Power* as to this Sahasrāra-Padma

<sup>8</sup> For Her Lord and Husband is there, with whom She is there united See *Serpent Power*, v 52, and notes under it

<sup>9</sup> Aparām Ādyām Kālīm (Bhārati)

<sup>10</sup> Referred to in verses 63, 64

should then place the flower <sup>1</sup> on the Yantra,<sup>2</sup> and with folded hands pray with all devotion to his Ista-devatā <sup>3</sup> thus (65-66)

### MANTRA

O Queen of the Devas! Thou who art easily attained by devotion <sup>4</sup> Remain here, I pray Thee, with all Thy following, the while I worship Thee (67)

Krīm, O Ādyā Devī Kālikā<sup>1</sup> come here <sup>5</sup> with all Thy following, come here, stay here, stay here (68), place Thyself here, and be Thou detained here Accept my worship (69).

Having thus invoked (the Devī) into the Yantra,<sup>6</sup> the Life <sup>7</sup> of the Devī should be infused therein by the following Pratistā-Mantra (70)

### MANTRA

Ām, Hrīm, Krom, Śrīm, Svāhā. May the Life <sup>8</sup> of this Devatā <sup>9</sup> be here. Ām, Hrīm, Krom, Śrīm, Svāhā: May Her

<sup>1</sup> To which the presence of the Devī has been communicated.

<sup>2</sup> Diagram of worship See *Śakti and Śakta*

<sup>3</sup> The particular Devatā of the Sādhaka

<sup>4</sup> Bhakti—*i e*, by Bhakti-mārga

<sup>5</sup> As the Worshipper says the Mantra he makes the gestures (Mudrā) —(1) Avāhanī, (2) Sthāpanī, (3) Samnidhāpanī, (4) Sammukhī-karanī, and (5) Samnirodhinī

<sup>6</sup> Diagram (*vide ante*).

<sup>7</sup> This is the Prāna-pratisthā ceremony According to the general belief of all Hindu worshippers of images, the latter are not made the object of worship until this ceremony is performed, whereby the life or presence of the Deva or Devī is invoked into it That is, in the consciousness of the worshipper the presence of the Devatā in the image is recognised The Prāna-pratisthā-Mantra follows in next verse The five Mudrās should also be shown

<sup>8</sup> Prānāh-Life Life presupposes the presence in the body of the five vital airs, namely, Prāna, Apāna, Samāna, Udāna, and Vyāna

<sup>9</sup> *i e*, Ādyā-Kālī.



Jīva<sup>1</sup> be here Ām, Hrīm, Krom, Śrīm, Svāhā May all Her senses be here Ām, Hrīm, Krom, Śrīm, Svāhā The Speech, Mind, Sight, Smell, Hearing, Touch, and the Vital Aurs<sup>2</sup> of the Ādyā-Kālī Devatā,<sup>3</sup> may they come here and stay happily here for ever Svāhā (72-74)

Having recited the above three times, and having in due form placed the Life<sup>4</sup> (of the Devī) in the Yantira<sup>5</sup> with the Lelihāna<sup>6</sup>-Mudrā, with folded palms, he (the worshipper) should say (75)

### MANTRA

O Ādyā-Kālī<sup>1</sup> hast Thou had a good journey? Is this coming pleasing to Thee? O Paramesvari<sup>1</sup> mayest Thou be seated on this seat<sup>7</sup> (76)?

Then, for purification of the Devatā whilst repeating the Mūla-Mantra, the Sādhaka should sprinkle thrice the water of the special oblation<sup>8</sup> over the Devī, and next make Nyāsa<sup>9</sup>

<sup>1</sup> Life individualised

<sup>2</sup> Prānāh (see note 8, p 154)

<sup>3</sup> The Ever-glorious Primordial Devī Kālī—i.e., Ādyā Kālī Devatā

<sup>4</sup> Prāna-pratisthā

<sup>5</sup> Diagram

<sup>6</sup> Literally, showing the Lelihāna-Mudra Lelihāna is derived from the root Liha=to lap, to lick It is also a name of Śivā Lelihāna Mudrā is of two kinds In the *Dakṣinā-mūrti-Saṃhitā* it is described to be as follows Hold the index, middle, and ring fingers straight downward, hold the little finger out straight The thumb should touch the root of the ring finger Bhāratī refers to the *Dakṣinā-mūrti-Saṃhitā* The other kind is as follows The two closed fists are placed near the two ears, the mouth is opened wide, and the tongue protruded and moved about In the notes in the Edition of Bhakta it is said by Tarkālamkāra that it is the practice among worshippers to show Lelihāna-Mudrā, Khadga (sword) Mudrā, Munda (head) Mudrā, Vara-Mudrā, and Abhaya-Mudrā after Prāna-pratisthā

<sup>7</sup> A usual form of welcome

<sup>8</sup> Viśeṣārghya

<sup>9</sup> See *Śakti and Śākta* This is the Śakalikṛtī or Sakalī karana rite "Devatāṅge sadṅgānām nyāsaḥ syāt sakalikṛtīh"

with the six limbs of the Devī This ceremony is called Sakalī-kṛti Then Devī should be worshipped with all the sixteen offerings (77) These are water for washing the feet, water for the offering, water for rinsing the mouth and for Her bath, garments, jewels, perfume, flowers, incense-sticks, lights, food, water for washing the mouth,<sup>1</sup> nectar,<sup>2</sup> *pān*,<sup>3</sup> water of oblation,<sup>4</sup> and obeisance In worship these sixteen offerings are needed (78-79) <sup>5</sup>

Uttering the Ādyā-Bīja,<sup>6</sup> and then saying "This water is for washing the feet of the Ādyā. To the Devatā Namah," offer the water at the feet of the Devī In making the offering of Arghya the same should be placed at the head of the Devī and the Mantra should end with Svāhā (80) Then the Sādhaka versed in Mantra should offer the water for rinsing the mouth <sup>7</sup> to the mouth of the Devī and the Mantra should end with the word Svadhā and then the worshipper should offer to the lotus-mouth of the Devī, Madhu-parka <sup>8</sup> with the Mantra ending with the word Svadhā. He should then offer water to rinse the mouth a second time with the Mantra ending with "Vam Svadhā" (81) Then the Sādhaka should offer water for bathing, apparel and jewels, saying the

<sup>1</sup> There are two offerings of this water Ācamanīya, as water is used for rinsing the mouth both before and after the repast of the guest, to whom also water is offered for washing the feet

<sup>2</sup> Wine

<sup>3</sup> Tāmbūla—i.e., Areca nut, lime, catechu, cardamom, cinnamon etc., wrapped up in betel-leaf and fastened with a clove

<sup>4</sup> Tarpana—literally, satisfaction, or satisfying act

<sup>5</sup> If the rite is performed in the day time Madhu parka is substituted for wine For as the *Tantrāntara* says the night rites should be done according to Kulācāra and during the day according to Vedācāra Rātrau kulakriyām kuryāt divā kuryācca vaidikīm

<sup>6</sup> i.e., Hrīm Śrīm Kṛīm Paramesvarī Svāhā

<sup>7</sup> Ācamanīya

<sup>8</sup> A mixture of curd, ghee, and honey

## MANTRA

Hrīm Śrīm Krīm Paramesvari Svāhā I offer this water for bathing, this apparel, these jewels, to all parts of the body of the Primordial Kālīkā, Svāhā (82)

Then the worshipper should, with the same Mantra, but ending with Namah, offer scent with his middle and third finger to the heart-lotus (of the Devī), and with the same Mantra, but ending with Vausat, he should similarly offer to Her flowers <sup>1</sup> (83) Having placed the burning incense and lighted lamp in front of Devī, and sprinkling them with water, they should be given away to Her with the

## MANTRA

Hrīm Śrīm Krīm Paramesvari Svāhā This incense-stick and this light I humbly offer to Ādyā-Kālīkā

After worship of the Bell with scent and flower and with the

## MANTRA

The scent and flower are offered to the Mantra which is sound and rings the triumph of the Mother, Svāhā

He should ring the bell with his left hand, and, whilst so ringing it, he should take up the incense-stick with his right hand, and wave it up to the nostrils of the Devī <sup>2</sup> Then, placing the incense-stick on Her left, he should raise and

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<sup>1</sup> Bael-leaves are also offered

<sup>2</sup> Ārati is done by waving the light and incense-stick in an elliptical circle in front of the image, the top of the circle being under the nostrils or the eyes (see next verse)

wave the light ten times before the Devī<sup>1</sup> from Her feet up to Her eyes (84-86). Then, taking the Cup and the Śuddhi<sup>2</sup> in his two hands, the Sādhaka should, whilst uttering the Mūla-Mantra, offer them to the centre<sup>3</sup> of the Yantra (87)

### MANTRA

O Thou who hast brought to an end a crore<sup>4</sup> of Kalpas<sup>5</sup> take this excellent wine,<sup>6</sup> as also the Śuddhi, and grant to me endless Liberation (88)

Then, drawing a figure (in front of the Yantra), according to the rules of ordinary worship, place the plate with food thereon (89) Sprinkle the food (with the Mantra Phat) and veil it with the Avakuntana-Mudrā<sup>7</sup> (and the Mantra

<sup>1</sup> And then, according to the ritual, he should place it on the right Tarkālamkāra says After recitation of the Bija say This Pādya (water for the feet) to the Ādyā-Kālīka-Devatā Namah Then place it at Her feet The Bija should be repeated at every offering Thus "This Arghya to—Namah and then the Arghya should be offered to Her head Then Ācamaniya should be offered to Her mouth with the Mantra This Ācamaniya to—Svāhā Then offer Madhu-parka to the mouth to—Svadhā Similarly with the second Ācamaniya In offering bathing water sprinkle it all over Her In offering wearing apparel (Vasanā) cover Her therewith Dedicate ornaments to Her and place them on different parts of the body Then offer scent, flower and sandal paste Bael leaves should be offered and then incense and light.

<sup>2</sup> Vide p 100, note 7.

<sup>3</sup> i.e., to the Devī in the Yantra (diagram).

<sup>4</sup> Ten millions

<sup>5</sup> Duration of the life of Brahmā, or 4,320,000 human years at the end of which the universe comes to an end By Koti-kalpānta-kārini is meant that the Devī is the cause of endless creations, maintenance and withdrawal thereof

<sup>6</sup> Vārunī-kalpa is "like Vārunī" It is excellent because it is like Vārunī. Varunī is like the Śakti of Varuna, Deva of Ocean by the churning of which nectar was produced Vārunī=Varunastrī (*Vācas-patya*) Vārunī-priya and Vārunī-kānta are names of Viṣṇu Vārunī=Laksmī who also came out of the water at the churning of the ocean Vārunī is liquor made from rice

<sup>7</sup> Gesture of veiling

Hūm<sup>1</sup>), and then again protect it (by the Mantra Phat<sup>1</sup>) (Saying Vam<sup>1</sup> and exhibiting the Dhenu-Mudrā<sup>2</sup> over it), it should be made into nectar of immortality<sup>3</sup> Then, after recitation of the Mūla-Mantra seven times, it should be offered to the Devī with the water taken from the vessel of offering<sup>4</sup> (90)

The worshipper, after reciting the Mūla-Mantra,<sup>5</sup> should say "This cooked food, with all other necessities, I offer to the Ādyā-Kālī, my Ista-devī" He should then say "O Śivā<sup>1</sup> partake of this offering" (91) Then he should make the Devī eat the offering by means of the five Mudrās called Prāna, Apāna, Samāna, Vyāna, and Udāna<sup>6</sup> (92)

Next, form with the left hand the Naivedya<sup>7</sup>-Mudrā, which is like a full-blown lotus Then, whilst reciting the Mūla-Mantra, the jar filled with wine should be offered to the Devī for Her to drink After that again offer of water for rinsing the mouth, and following that a threefold oblation should be made to the Devī with wine from the cup of the Śrī-pātra<sup>8</sup> (93-94) Then, reciting the Mūla-Mantra, let

<sup>1</sup> The Mantras are not in the text, but are in fact those used with sprinkling, veiling, and protecting

<sup>2</sup> See notes under vv 74 and 85, ch v

<sup>3</sup> Amṛta

<sup>4</sup> Arghya That is Arghya water

<sup>5</sup> See p 156, note 6

<sup>6</sup> It is said that there are five different kinds of Vāyus, working various functions in the human body—manifestations of Prāna in its generic sense, constituting a part of the life sac or Prānamaya-kośa In the Prāna-Mudrā the tip of thumb, middle, and third finger are joined together, in Apāna Mudrā the thumb, index, and middle finger are similarly joined, in Samāna-Mudrā the little finger, third, and thumb are so joined, in the Udāna-Mudrā the thumb, index, middle, and third, and in the Vyāna-Mudrā all the fingers are so joined After the Mudrās is said Apānīya, etc, Svāhā

<sup>7</sup> With left hand the palm is shown, and all fingers kept straight

<sup>8</sup> See p 106, note 9

the Sādhaka offer five handfuls of flowers to the head, heart, Mūlādhāra Lotus,<sup>1</sup> the feet, and all parts of the body of the Devī (95), and thereafter with folded palms he should pray to his Ista-devatā thus:

### MANTRA

O Ista-devatā! I am now worshipping the Devatās who surround Thee,<sup>2</sup> Namah (96).

The six parts of the body<sup>3</sup> of the Devī should then be worshipped at the four corners of the Yantra,<sup>4</sup> and in front and behind it in their order; and then the lines of Gurus should be worshipped<sup>5</sup> (97) Then, with scent and flowers,

<sup>1</sup> See p 78, note 5.

<sup>2</sup> Āvarana-devatā—*i e*, the minor Devatās accompanying the Devī The worshipper asks the leave of the Devī to worship them

<sup>3</sup> The six Angas are the heart, head, tuft (Śikhā)—when Hindu women worship they gather together a lock of their hair, and knot it as then Śikhā—Kavaca (see note 1, page 46), three eyes (see note under ch v 125), and two sides of the hand (palm and back). The Mantras for the worship of the six limbs of the Devī are. (1) Hrām Hrdayāya Namah, (2) Hrīm Śirase Svāhā, (3) Hrūm Śikhāya Vasat (4) Hraum Kavacāya-Hūm, (5) Hraum Netratrayāya Vausat, (6) Hrah Karatala-prstābhyām Phat

<sup>4</sup> Diagram—*i e*, at Agni, S E, Nairrta, S W, Vāyu, N W, and Īsāna, N E Agni is Fire, Nairrta is a name of Yama, Vāyu is Wind, and Īsāna, Śiva as Ruler.

<sup>5</sup> There are three lines of Guru—Divyaugha (Heavenly line) Siddhaugha (Siddha line), Mānavaugha (Human line or type). The Gurus of the first class are four—Mahādevānanda-nātha, Mahākālānanda-nātha, Bhairavānanda-nātha, Vighnesvarānanda-nātha There are five of the second, class, and ten of the third class Of the second class are—Brahmānanda-nātha, Pūrnadevānanda-nātha, Calacchittānanda-nātha, Calācalānanda-nātha, Kumārānanda-nātha Of the third class are—Vimalānanda-nātha, Bhīmasenānanda-nātha, Sudhākarānanda-nātha, Nilānanda-nātha, Goraksānanda-nātha, Bhoja-devānanda-nātha, Vighnesvarānanda-nātha, Hutāsanānanda-nātha, Samayānanda-nātha, and Nakulānanda-nātha. See also *Tantrarāja*, Ch I, Introduction, Vol 8, A. Avalon's *Tāntrik Texts Jñānārṇava Tr*, XVI, 50, *et seq*, gives both additions and variations of these These are the names of the three classes of Gurus for Sādhakas of Ādyā-kālī For Sādhakas of other Devatās the

worship the four Kula-gurus—namely, Guru, Parama-guru, Parāpara-guru, Paramesti-guru <sup>1</sup> (98)

Then, with the wine in the Guru-pātra make three Tarpanas <sup>2</sup> to each, and on the lotus of eight petals worship the eight Mothers, who are the eight Nāyikās—namely, Mangalā, Vijayā, Bhadrā, Jayantī, Aparājita, Nandinī, Nārasimhī, and Kaumārī <sup>3</sup> (99-100), and on the tips of the petals worship the eight Bhairavas—Asitānga, Ruru, Canda, Krodhonmatta, Bhayamkara, Kapālī, Bhīšana, and Śamhāra <sup>4</sup> (101-102) Indra and the other Dik-pālas <sup>5</sup> should be worshipped in the Bhū-pura, <sup>6</sup> and their weapons <sup>7</sup> outside the Bhū-pura, and then Tarpana should be made to them (103)

name differs See *Tantrarāja*, Ch I, where names of the Gurus of the Sādhakas of Tripurā are given These three lines are Āvarana of the Istadevatā When a Sādhaka does Samnyāsa then the Guru selects for him out of the names of his Istadevatā group (the Kaulādvadhūta need not do Samnyāsa) such name as he is qualified to receive Some Gurus select a name from the eight Bhairavas and add ānanda-nātha to it

<sup>1</sup> Vide p 149, note 5

<sup>2</sup> Oblation

<sup>3</sup> Cf Chapter v, verse 134

Tarkālamkāra gives the Mantras for the Tarpana of the four Kula-gurus He says that in almost all Tantras the rule is to worship and do Tarpana of the fifteen Yoginīs and eight Śaktis The former are Kālī, Kapālīnī, Kullā, Kurukullā, Virodhinī, Vipracittā, Ugrā, Ugraprabhā, Dīptā, Nilā Ghanā, Valākā, Mārrā, Mudrā, Mitā The latter are Brāhmī, Nārāyaṇī, Māheśvarī, Cāmundā, Kaumārī, Aparājītā, Vārāhī and Nārasimhī The Mantra for worship is Om Kālīdevyambā Śrīpādukām puṣyayāmī Namah Svāhā and so with the rest, when saying the Mantra wine is taken from the Yoginīpātra and cup is held in the left hand with Tattva-Mudrā The Śuddhī is similarly held in the right hand The two hands are united and Tarpana is done on an inverted triangle drawn on the Sādhaka's heart The Tarpana of the other Yoginīs is done in the same way

<sup>4</sup> Cf Chapter v, verse 135

<sup>5</sup> Protectors of the ten sides—that is, North, East, South, West, Above and Below, South-East, South-West, North-East and North-West The Dikpālas are Indra, Agni, Yama, Yakṣa, Varuna, Vāyu, Kubera, Īśāna, Brāhmā, Ananta

<sup>6</sup> See Introduction to Prapañcasūtra (vol III, *Tantrik Texts*)

<sup>7</sup> The weapons are, Vajra of Indra, Śaktu of Vāhni, Daṇḍa of Yama, Khadga of Yakṣa, Pīśa of Varuna, Ankuśa of Vāyu, Gadā of Kubera, Śūla of Īśāna, Padma of Brāhmā, Cakra of Ananta

After worshipping the Devī with all the offerings,<sup>1</sup> the Sādhaka should make sacrifice of an animal to Her (104). The ten approved beasts which may be sacrificed are—deer, goat, sheep, buffalo, hog, porcupine, hare, iguana,<sup>2</sup> tortoise and rhinoceros (105), but other beasts may also be sacrificed if the worshipper so desires (106) The Sādhaka versed in the rules of sacrifice should select a beast free from disease and defect, and, placing it before the Devī, should sprinkle it with the water from the Viśesārghya,<sup>3</sup> and by the Dhenu-Mudra<sup>4</sup> should make it into nectar<sup>5</sup>

Let him then worship the goat (sheep, or whatever other animal is being sacrificed) with (the Mantra) “Namah<sup>6</sup> to the goat, which is a beast,” and with perfumes, flowers, vermilion, food, and water. Then he should whisper into the right ear of the beast the Gāyatrī Mantra, which severs the bond of its life as a beast (107-108). The Paśu-Gāyatrī, which liberates a beast from its life of a beast,<sup>7</sup> is as follows: After the word “Paśu-pāśāya” say “Vidmahe,” then, after the word “Viśvakarmane,” say “Dhīmahi,” and then “Tanno Jīvaḥ pracodayāt”<sup>8</sup>

<sup>1</sup> Upacāra, that is offerings beginning with Pādya

<sup>2</sup> Godhā (in Bengali, Go-sarpa) Sometimes cocks and pigeons are sacrificed According to the *Nīla-Tantra* and *Annadā-kalpa*, a triangular Yantra representing the Yoni of the Devī is drawn on a mud platter, and the head of the bird is held in such a way that when severed the blood falls on the Yantra, and is then offered to Vatuka, the Yoginīs, etc.

<sup>3</sup> i e, Special offering, at the same time saying the Mantra “Phat”.

<sup>4</sup> Cow Mudrā (see p 100, note 5).

<sup>5</sup> Amṛta—i e, food fit for the Immortals (Immortalising Food)

<sup>6</sup> Namah Chāgāya-pāśave

<sup>7</sup> The sacrifice is as much for the benefit of the beast sacrificed as for the benefit of the sacrificer, since the beast, though sacrificed, attains after death a higher state of existence The sacrificer says to the beast the Gāyatrī of release

<sup>8</sup> Translation follows



## MANTRA

Let us bring to mind the bonds of the life of a beast Let us meditate upon the Creator of the Universe May He liberate thee from out of this life (of a beast) (109-110)

Then, taking the sacrificial knife,<sup>1</sup> the excellent Sādhaka should worship it with the Bija "Hūm," and worship Vāgīśvarī and Brahmā at its end, Laksmī and Nārāyana<sup>2</sup> at its middle, and Umā and Mahesvara<sup>3</sup> at the handle (111-112) Then the sacrificial knife should be worshipped with the

## MANTRA

Namah To the sacrificial knife infused with the presence of Brahmā, Viṣṇu, Śiva, and their Śaktis (113)

Then, dedicating it with the Mahāvākya<sup>4</sup> he should with folded hands, say "May this dedication to Thee be according to the ordained rites" (114)

<sup>1</sup> Khadga A heavy knife with a straight blade and a curved end like a crescent The cutting is done with the straight blade

<sup>2</sup> Viṣṇu—a compound word made of Nāra (water) and Ayana (abode) —"He Whose abode was in water in the beginning of the creation" The Supreme Lord first created water, on which He reposed Himself It is said also that the Lord descended on earth as the Sages Nara and Nārāyana, sons of Mūrti—daughter of Dakṣa and Dharmma (*Śrīmad-bhāgavata*, 11, 77) According to the *Kālika-Purāṇa*, Nārāyana is the Simha portion of the Nara-simha-Avatāra Vāgīśvarī is a name of Sarasvatī

<sup>3</sup> Śiva—"the Great Lord"

<sup>4</sup> Mahā-vākya—ordinarily means a great Vedic saying pre-eminently "Tat tvam asi", but here Vākya=Samkalpa, declaration, expression of purpose of rite, i.e., the following Mantra Viṣṇurom tatsat adya (today, here the worshipper inserts the date, month, Pakṣa, or half of the lunar month, and the position of the Sun in the Zodiac) samastā-bhīṣita-padārtha-siddhi-kāmah (desirous of obtaining success and the object of all desires, here is given the name and Gotra of the performer of the sacrifice) aham Iṣṭa-devatāyai paśum imam sam-pradade (I give away to the Iṣṭa devatā this beast) Hariharānanda-Bhārati

Having thus offered the beast to the Devī, it should be placed on the ground<sup>1</sup> (115) The worshipper then, with devotion to the Devī, should sever the head of the beast with one sharp stroke This may be done either by the worshipper himself or by his brother, brother's son, a friend,<sup>2</sup> or a kinsman,<sup>3</sup> but never by one who is inimical (116). The blood, when yet warm, should be offered to the Vatukas<sup>4</sup> Then<sup>5</sup> the head with a light on it<sup>6</sup> should be offered to the Devī with the following.

### MANTRA

“ Krīm: This head with the light upon it I offer to the Devī: Namah ”<sup>7</sup> (117).

This is the sacrificial rite of the Kaulikas<sup>8</sup> in Kaula worship. If it be not observed, the Devatā is never pleased (118) After this, Homa<sup>9</sup> should be performed. Listen, O Beloved One! to the rules which relate to it (119) The worshipper should, with sand, make on his right a square, each side of which is one cubit Let him, then, while reciting the Mūla-Mantra,<sup>10</sup> gaze at it, stroke it with a wisp of Kuśa

<sup>1</sup> Hitherto the animal has been standing, but before sacrifice it is raised and held before the Devī, and then placed on the ground

<sup>2</sup> Su-hrd—a well disposed person

<sup>3</sup> Sapinda—an agnate

<sup>4</sup> The Mantra for offering to the Vatukas is Om esah kavosna-rudhira-balih Vatukādibhyo Namah

<sup>5</sup> Krīm.

<sup>6</sup> After the head is severed, a light is placed on it between the horns.

<sup>7</sup> Krīm Esah sa-pradīpa-śīrsa-balih Śrīmadādyā-Kāhikāya Devyai Namah

<sup>8</sup> Tāntrikas of that Ācāra

<sup>9</sup> Sacrifice in fire

<sup>10</sup> See *ante*, ch v, 66, and note

grass, uttering the Weapon-Bija,<sup>1</sup> and then sprinkle it with water to the accompaniment of the same Bija (120)

Then, veiling it with the Kūrccha<sup>2</sup> Bija, he should say "Obeisance to the Sthandila of the Devī," and with this Mantra worship the square<sup>3</sup> (121) Then, inside the square three lines should be drawn from East to West, and three lines from South to North, of the length of a Prādesa<sup>4</sup> When this has been done, the following Devatās, (whose names are hereinafter given) should be worshipped over these lines (122) Over the lines from West to East worship Mukunda,<sup>5</sup> Īśa,<sup>6</sup> and Puramdara<sup>7</sup> over the lines from South to North, Brahmā,<sup>8</sup> Vaivasvata,<sup>9</sup> and Indu<sup>10</sup> (123)

Then a triangle should be drawn within the square, and within the triangle the Bija Hsauh<sup>11</sup> should be written Outside the triangle draw a hexagon, outside this a circle, and outside the circle a lotus with eight petals, and outside this a (square) Bhū-pura,<sup>11</sup> with four entrances, so should the wise

<sup>1</sup> Phat

<sup>2</sup> Hūm It is to be veiled by the veil (Avakuntana) Mudrā

<sup>3</sup> Sthandila—i.e., the square piece of raised ground marked off as above The Mantra here for worshipping it is Śrīmadādyā-Kālikā-devatā-sthandilāya Namah The worship is with scent and flower

<sup>4</sup> i.e., the length between the tip of the thumb and that of the first finger when fully stretched out

<sup>5</sup> Viṣṇu—"Giver of liberation"

<sup>6</sup> Śiva—Īśa is God, the Ruler

<sup>7</sup> Indra, so called as destroying the Asura Tripura

<sup>8</sup> Yama—Son of the Sun

<sup>9</sup> Candra—the Moon, the pleasing one

<sup>10</sup> This is the Mahā-preta-Bija, the formation of which is shown in the eighth verse of the *Ananda-lahari* of Śaṅkarācārya and in the 2nd Ch of *Jñānārṇava-Tantra* The Mahā-Pretas are the five Śivas—Brahmā, Viṣṇu, Rudra, Īśāna and Sadāsiva (*Rudra-yāmala-Tantra*) Ha-kāra=Śiva, and Sa-kāra=Śakti, Au-kāra=Sudhā-sindhu (Ocean of Nectar)

<sup>11</sup> Bhū (Earth), Pura (town, city, etc.) This is the part of the diagram outside the drawing, the marked-off space within which the special diagram is drawn (see Introduction)

one draw the excellent Yantra <sup>1</sup> (124) Having worshipped, with the Mūla-Mantra <sup>2</sup> and with offerings of handfuls of flowers, the space thus marked off,<sup>3</sup> and washed the articles <sup>4</sup> for the Homa sacrifice with the Praṇava,<sup>5</sup> the intelligent one, should, after first uttering the Māyā-Bija,<sup>6</sup> worship in the pericarp of the lotus the Ādhāra-śakti<sup>7</sup> and others,<sup>8</sup> either individually or collectively (125). Piety, Knowledge, Dispassion, and Dominion<sup>9</sup> should be worshipped in the Agni,

<sup>1</sup> Diagram

<sup>2</sup> See note under ch v, 66, 67

<sup>3</sup> Mandala, or Yantra.

<sup>4</sup> i.e., Ghee, plantain, rice, fried paddy (Bengali khaī, or Lāja in Sanskrit), bael-leaf, flowers, curd, and charu (rice boiled with milk) stick of Palāsa-tree, and leaves of Śamī (a thorn).

<sup>5</sup> Om

<sup>6</sup> Hṛim

<sup>7</sup> Śakti of the Support

<sup>8</sup> i.e., Prakṛti, Kūrma (tortoise), Ananta (Serpent), Prthivī (Earth), Sudhāmbudhi (Ocean of Nectar), Manī-dvīpa (Island of Gems), Cintāmani-griha (Room of Cintāmani stones, which grant all desires), Pārijāta (Tree so called), Kalpaka-vṛkṣa (The tree which grants all desires), Ratna-vedikā (Jewelled altar), Ratna-simhāsana (Lion seat of gems), Mani-pīṭha (Gem-set seat)—all to be worshipped in the pericarp (see ante, p 113). To which Tarkālamkāra adds Muni, Deva Vahumāmsāsthimodamānaśivā (she-jacks), Savamunda (Head of a corpse), Citānkārāsthi (fuel and bones from the funeral pyre), Dharma, Jñāna, Vairāgya, Aiśvarya, Adharma, Ajñāna, Avairāgya, Anaiśvarya, Samvinnāla (the stalk which is Samvid), Prakṛti-mayapatra (the leaves which are Prakṛti), Vikāra-maya-kesara (the filaments which are Vikāra), Tattva-mayakarnikā (the Tattva which is the pericarp) Arkamandala (the solar circle with 12 Kalās), Somamandala (Lunar circle with 16 Kalās), Vahni-mandala (the fire circle with 10 Kalās), Sattva, Rajas, Tamas, Ātmā, Antarātmā, Paramātmā, Jñānātmā (see *Śakti and Śakta*, Ch. I), Iccā, Jñāna, Krivā, Kāminī, Kāma-dāyinī, Ratī, Ratī-priyā, Anandā, Manonmanī, Parā, Parāparā, Sadāśiva-mahāpretapadmāsana.

These are given from the *Śyāmārahasya*, *Śyāmapradīpa* and other Tāntrik works

<sup>9</sup> i.e., Dharma, Jñāna, Vairāgya, Aiśvarya. The latter term, which comes from Īśvara (Lord, God), a divine attribute of Īśvara, of which there are eight. It means also the prosperity, power, might.



lotus, on the seat of Fire in the embrace of Vāgīśvara;<sup>1</sup> and worship them in the seat of Fire with the Māyā-Bīja<sup>2</sup> (130, 131).

After worshipping Vāgīśvarī and Vāgīśvara on the seat of fire with the Māyā Bīja the Sādhaka should bring Fire in the manner prescribed,<sup>3</sup> and gaze intently on it, and, whilst repeating the Mūla-Mantra, invoke Vahni into it with the Mantra Phat<sup>4</sup> (132). Then the seat of Fire should be worshipped in the Yantra with the

### MANTRA

Om: Salutation to the Yoga-pītha of Fire,<sup>5</sup> and on the four sides, beginning on the East and ending on the South, Vāmā,<sup>6</sup> Jyesthā,<sup>7</sup> Raudrī,<sup>8</sup> Āmbikā,<sup>9</sup> should be worshipped in the order given (133).

<sup>1</sup> i.e., Brahmā

<sup>2</sup> Hṛīm.

<sup>3</sup> i.e., either on a mud or bell-metal platter.

<sup>4</sup> Tarkālamkāra says that "Phat" is here incongruous in that it is the Astra or Weapon Mantra used to avert danger, and there can be no invocation by Phat. He would therefore read "phatā tādānam," or "phaṭā rakṣaṇam," in lieu of "phatāvāhanam". It would then mean driving out or protecting by Phat

<sup>5</sup> Om Vahner Yoga-pīthāya Namaḥ Yoga-pītha is Yoga Seat

<sup>6</sup> and <sup>7</sup> See next note. Vāmā is Icchā, Jyesthā Jñāna, and Raudrī is Kṛiyā Śakti.

See Ch. I. *Yoginīhrdaya-Tantra*, vv. 36-42

<sup>8</sup> Cf. *Bhūta-suddhi-Tantra*, chap. iv: "O Mahesāni! Vāmā is Brahmā and Jyesthā is called Viṣṇu, and by Raudrī is to be understood Rudra Vāmā dwells in the navel, Jyesthā in the heart, and Raudrī always in the head. These are the Bindus from which everything has originated. Brahmā, Viṣṇu, and Rudra are Prakṛti Herself. And O Paramesāni! it is the Bindu which prompts them to action. It is by Bindu that everything is created, protected, and absorbed (Sṛṣṭi, Sthiti, Laya). The Bindu is the Bīja (Cause) of Brahmā, Viṣṇu, and Maheśa." Possibly "navel" may indicate the whole region from Mūlādhāra to the heart.

<sup>9</sup> Mother Here the state when the creative Śakti first saw Her own Sphurana.

Then the marked-off space<sup>1</sup> should be worshipped with the

MANTRA

Salutation To the Sthandila of the revered Devatā, the Primeval Kālikā<sup>2</sup>

and then within this place the worshipper should meditate upon the Devī-Vāgīśvarī<sup>3</sup> under the form of the Mūla-Devatā<sup>4</sup> After lighting the Fire with the Bija Ram, and reciting the Mūla-Mantra, and then the

MANTRA

Hūm Phat To the eaters of rawflesh,<sup>5</sup> Svāhā, the share of the raw meat eaters (Rāksasas) should be put aside Gaze at the Fire, saying the Weapon-Mantra,<sup>6</sup> and surround it with the Veil Mudrā,<sup>7</sup> uttering the Bija Hūm (134-136) Make the Fire into nectar with the Dhenu-Mudrā<sup>8</sup> Take some Fire in both palms, and wave it thrice in a circle over the Sthandila from right to left Then with both knees on the ground, and meditating on Fire as the male seed of Śiva, the worshipper should place it into that portion of the Yoni-Yantra<sup>9</sup> which is nearest him (137-138)

<sup>1</sup> Sthandila

<sup>2</sup> Śūmad-Adyā-Kālikāyāh Devatāvāh Sthandilāva Namah

<sup>3</sup> Devī of Speech—Sarasvatī

<sup>4</sup> i.e., Kālī

<sup>5</sup> Kravādebhyah—that is, to the Demonic, Rāksasas Hūm is kūrca-Bija

<sup>6</sup> i.e., Phat

<sup>7</sup> Avaloktana-Mudrā

<sup>8</sup> Cow Mudrā (see p 100, note 5)

<sup>9</sup> Female organ diagram—i.e., the triangle, which is symbolical of the Yoni

Then, the Sādhaka should first worship the Image of Fire with the

### MANTRA

Hrīm Salutation to the Image of Fire,<sup>1</sup> Namah  
and after that the Spirit <sup>2</sup> of Fire with the

### MANTRA

Ram· to the Spirit of Fire, Namah <sup>3</sup> (139).  
The Mantrin <sup>4</sup> will then think in his mind of the awakened  
form of Vahni,<sup>5</sup> and kindle Fire with the following (140)

### MANTRA

Om Ruddy Spirit of Fire, which knows all, destroy,  
destroy, burn, burn, ripen, ripen,<sup>6</sup> command: Svāhā

This is the Mantra for kindling Fire. After this, with  
folded hands, Fire should again be adored (141-142)

### MANTRA

I adore the lighted and kindled Fire of the colour of  
gold, free from impurity, burning, Jāta-veda,<sup>7</sup> the devourer  
of oblations,<sup>8</sup> which faces every quarter <sup>9</sup> (143)

<sup>1</sup> Hrīm Vahni-mūrtaye Namah

<sup>2</sup> Caitanya derived from cit=to awaken, to be conscious

<sup>3</sup> Ram Vahni-caitanyāya Namah

<sup>4</sup> See p 167, note 9

<sup>5</sup> Fire

<sup>6</sup> Om cit-pingala, hana hana, daha daha, paca paca, sarvajñā-jñāpaya  
Svāhā "Ripen," either in the sense that Fire should assimilate the  
oblation, or convey them matured to the other Devas

<sup>7</sup> See p 171, n 4, and *Rg-veda* (x, 79, 80)

<sup>8</sup> Hutāsana is a name of sacrificial Fire

<sup>9</sup> Agnim prajvalitam vande Jāta-vedam Hutāśanam  
Suvāna-varnam-amalam samiddham sarvato-mukham



After adoration of Fire in this manner, cover the marked-off space <sup>1</sup> with Kusa grass, and then the worshipper, giving Fire the name of his own Ista-devatā,<sup>2</sup> should worship <sup>3</sup> him with the (144)

### MANTRA

Om, Vaisvānara, Jāta-veda, come here, come here, O Red-eyed One, accomplish all works Svāhā <sup>4</sup>

In this way the seven Tongues <sup>5</sup> of Fire, Hiranya and others, should be worshipped (145-146) The worshipper should next adore the six Limbs of Vahni,<sup>6</sup> uttering the word ' of a thousand rays ' in the dative singular, and also " obeisance to the heart " <sup>7</sup>

<sup>1</sup> Sthandila

<sup>2</sup> See note under ch v, 33 This is done thus " Agne! tvam Ādyā-Kālīkā nāmāsi " = Agni, Thy name is Ādyā Kālīkā

<sup>3</sup> Arcanā in external Arcanā scent and flower are offered The Mantra is " Ete gandha-puspe Ādyā-Kālīkā-nāmāgnaye Namah " (These the flower and scent are to Āgni, whose name is Ādyā Kālīkā), and before Arcanā the Deva must be invoked with the Āvāhana-Mantra, which is as follows " Ādyā-kālīkā-nāmāgne! ihāgaccha ihāgaccha, iha tistha iha tistha, iha sannidhichi, iha sannidhehu, iha sammukhibhava, iha sammukhibhava, iha sanniruddho bhava, iha sanniruddho bhava, mama puṇyāṅ grihāna " (O Agni! whose name is Ādyā-Kālīkā, come here, come here, stay here, stay here, fix thyself here, fix thyself here, be here and face towards me, be here and face towards me, be here detained, be here detained Accept my worship )

<sup>4</sup> Om Vaisvānara Jātaveda ihāvaha ihāvaha, lohītakṣa, sarvakarmāni sādahaya Svāhā Vīśvānara=" Ruling or benefiting all men," is a name of Savitr Vaisvānara=Son of Vīśvānara, an epithet of Agni As to Jātaveda, see below, note 1 on next page

<sup>5</sup> i.e., Kālī, Karālī, Mano-javā, Su-lohutā, Sudhūmra-varnā, Ugrā or Sphulinginī, Pradīptā The Mantra is Om Vahner Hiranyādi-sapta-jihvābhyo Namah

<sup>6</sup> Fire The worshipper should do Hrdayādi-sadāṅga-nyasa of Fire The first Mantra applicable to the heart is given The rest is understood (see next note)

<sup>7</sup> The full Mantra runs thus Om Sahasrārcise Hrdayāya Namah (Om salutation to the heart of a thousand rays), Om Svasti-pūrnāya Śīrase

Then the wise one should worship the forms of Vahnī (147). The eight<sup>1</sup> forms are Jāta-veda and others (148) Then the eight Śaktis—namely, Brāhmī<sup>2</sup> and others, the eight Nidhis<sup>3</sup>—namely, Padma and others, and the ten Dik-pālas<sup>4</sup>—namely, Indra and others should be worshipped (149).

After worshipping the Thunderbolt and other weapons,<sup>5</sup> the sacrificer should take two blades of Kuśa grass of the length of the space between his stretched-out thumb and

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Svāhā (salutation to the head full of prosperity), Om Uttistha-purusāya Śikhāya Vasat (salutation to the crown lock where abides the Supreme Purusa or Being), Om Dhūma-vyāpīne Kavacāya Hūm (to the smoke-spreading body), Om Sapta-jihvāya Netra-trayāva Vausat (to the seven-tongued and three-eyed), Om Dhanurdharāya Astrāya Phat (carrying the bow and his weapon).

<sup>1</sup> The eight forms of Vahnī (Fire) are—(1) Jāta-veda (which, according to the Nirukta)=all knowing (Śarvajña), (2) Saptajihva (Seven-tongued), (3) Vaiśvānara (from Viśvānara, see note 4, page 171), (4) Havya-vāhana (Carrier of oblations), (5) Āsvodara-ja (Bādavānala, or Bādavāgni—literally, Mare's fire=Submarine fire said to come from a cavity called the mare's mouth); (6) Kaumāra-tejah (The Fire or Seed from which Kumāra or Kārttikeya was born, see note to Ślokas 14-16, Chapter I, ante), (7) Viśvamukha (since it can devour the universe), (8) Deva-mukha (because as all oblations are offered to him he is the mouth of the Devas).

<sup>2</sup> i.e., Brāhmī, Nārāyaṇī, Māheśvarī, Cāmundā, Kaumārī, Aparājitā, Vārāhī, Nārasimhī (cf. Asta-nāyikās, Ch. v, 134 and Ch. vi, 100) The Asta-nāyikās are also Asta-mātr̥s, or eight Mothers

<sup>3</sup> Treasures of Kubera (Deva of Wealth), of which mention is made of eight—Padma, Mahā-padma, Śamkha, Makara, Kacchapa, Mukunda, Nanda, and Nila Tarkālamkāra quoting Mārkaṇḍeya-Purāṇa says these are the Ādhāra of Lakṣmī.

<sup>4</sup> Regents of the Quarters—Indra, Agni, Yama, Nairrta, Varuna, Vāyu, Kubera, Isāna, Brahmā, and Visnu (Ananta)

<sup>5</sup> Of the guardians or regents (Dik-pālas) of the quarters—viz., Indra's Vajra (thunderbolt), Agni's Śakti (spear, dart), Yama's Danda (staff or stick), Nairrta's Khadga (sword), Varuna's Pāsa (fetter), Vāyu's Ankuśa (hook), Kubera's Gadā (mace), Isāna's Trisūla (trident), Brahmā's Padma (lotus), Visnu's Chakra (discus)

forefinger,<sup>1</sup> and place them lengthwise in the Ghee<sup>2</sup> (150) He should meditate on the Nādī Idā<sup>3</sup> in the left part of the Ghee, and on the Nādī Pingalā<sup>4</sup> in the right portion, and on the Nādī Susumnā<sup>5</sup> in the centre, and with a well-controlled mind take Ghee from the right side, and offer it to the right eye of Fire<sup>6</sup> with the following

MANTRA

Om to Agni Svāhā<sup>7</sup>

Then, taking Ghee from the left side, offer it to the left eye of Vahni with the

MANTRA

Om to Soma Svāhā<sup>8</sup> (151-153)

then, taking Ghee from the middle portion, offer it to the forehead of Vahni with the

MANTRA

Om to Agni and his flame Svāhā<sup>9</sup> (154)

<sup>1</sup> Prādeśa

<sup>2</sup> Clarified butter used for oblation in the Homa sacrifice The two blades of grass should be placed in such a way as to divide the ghee into three equal parts

<sup>3</sup> Idā and Pingalā are the two Yoga-“nerves” (Nādī) on each side of the central Susumnā-Nādī See *Serpent Power*

<sup>4</sup> See last note

<sup>5</sup> See *ibid*

<sup>6</sup> Hutāsītā=Faster of oblations Fuel is the ear of fire, the smoky part is the nose, where the flame is dim that is the eye The head is the glowing coal and the light flame is the tongue of Fire If Homa be done without knowing this and the order in which the offering is to be made then harm results, see *Tantrasāra*

<sup>7</sup> Om Agnave Svāhā

<sup>8</sup> Om Somāya Svāhā

<sup>9</sup> Om Agni-somābhyām Svāhā

Then, saying Namah, take the Ghee again from the right side, say first the Pranava,<sup>1</sup> and then the

### MANTRA

To Agni the Svista-krt<sup>2</sup> Svāhā

With this Mantra he should offer oblation to the mouth of Vahni<sup>3</sup> Then, uttering the Vyāhrtis<sup>4</sup> with the Pranava at the commencement, and Svāhā at the end, the Homa sacrifice should be performed (155-156) Then he should offer oblations thrice with the

### MANTRA

Om, O Vaiśvānara, Jātaveda, come hither, come hither, O Red-eyed One! fulfil all my works Svāhā<sup>5</sup> (157).

Then, invoking the Ista-Devatā with the proper Mantra into the Fire, let him worship Her and the Pīṭha-Devatā<sup>6</sup> Twenty-five oblations should then be offered uttering the Mūla-Mantra with Svāhā at the end, and, contemplating on the union (or identity) of his own Self with Vahni and the

<sup>1</sup> Om

<sup>2</sup> Om Agnaye svista-kṛte Svāhā. Svista-kṛt=one who causes good sacrifice, a form of Fire

<sup>3</sup> Fire

<sup>4</sup> The names of the three worlds,—Bhūh (Earth), Bhuvah (Space between Earth and Heaven), and Svah (Heaven) These, with Om and the Gāyatrī, are according to Manu, the principal part of the Vedas By these, says Yājñavalkya, the Most High, the Source of all, should be worshipped To remove doubt whether or not that cause, signified by Om exists separately from the effects, the text of the Vyāhrt is next read explaining that God, the sole Cause, eternally exists pervading the Universe (Ram Mohan Rāy, *Prescript for Worship by Means of the Gāyatrī*, 1827)

<sup>5</sup> Om Vaiśvānara! Jātaveda! ihāvaha ihāvaha Lohitākṣa sarva-karmāṃ sādhaḥ Svāhā See p 171, note 4

<sup>6</sup> The Ista-devatā is here the Primordial Kālī. The Mantia is given by Tarkālamkāra As to Pīṭha-Devatā, see p 147, note 3. But here Ādhārasakti, Śesa and the rest are meant

Devī, eleven more oblations should be offered with the Mūla-Mantra. Oblations should next be made to the Anga-Devatās (158-159)

Then, with a mixture of Ghee, Tila-seed, honey, or with flowers and bael-leaves, or with (other prescribed) articles, oblation<sup>1</sup> should be made for the attainment of one's desire. This oblation should be made according to one's ability not less than eight times, and with every attention and care (160-161). Then, reciting the Mūla-Mantra ending with Svāhā, complete oblation should be made (with a full ladle<sup>2</sup>) with fruits and leaves<sup>3</sup>. Then the worshipper, with the Samhāra-Mudrā,<sup>4</sup> transferring the Devī from the Fire to the lotus of his heart (162), should say "Pardon me," and dismiss<sup>5</sup> Him who feeds on oblations<sup>6</sup>. Then, distributing presents,<sup>7</sup> the Mantrin should consider that the Homa has been duly performed (163). Then the excellent worshipper should place between the eyebrows what is left over of the oblations<sup>8</sup> (164).

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<sup>1</sup> This should also be with the Mūla-Mantra ending with Svāhā

<sup>2</sup> Literally, Pūrṇahuti should be offered—i.e., complete oblation made with a full ladle, in testimony of the completion of the rite

<sup>3</sup> Leaf Tāmbula or Pān-leaf (Bhārati)

<sup>4</sup> Samhāra-Mudrā. Left hand placed with palm downward, the right hand is placed on it, the back of the right hand touching the back of the left. The fingers of one hand are placed between the fingers of another, then the hands are given a turn, and the two index fingers are joined. In bringing the Devī to the heart a flower from those offered should be taken up with the tips of the index fingers, and brought near the nose, and, when smelling it, the worshipper should think that he has brought Her to the heart.

<sup>5</sup> Viśarjana

<sup>6</sup> Hutāsana—i.e., Vahnī, Fire

<sup>7</sup> Dakṣiṇī. At the conclusion of Homa the officiating priest tells the assembled people to consider that everything has been faultlessly done. This Acchidrāvadhārana ("Kṛtam idam homaḥ śrīmā-cchidram astu")

<sup>8</sup> i.e., he should mark his forehead with the mixture of ashes and Ghee left. This is called Tilaka.

This is the ordinance relating to Homa in all forms of Āgama<sup>1</sup> worship

After performance of Homa the worshipper should proceed to do Japa<sup>2</sup> (165) Now, listen, O Queen of the Devas<sup>3</sup> to the mode of doing Japa by which the Vidyā<sup>3</sup> is pleased During Japa, the Devatā, the Guru, and the Mantra should be fully realised as one (166) The letters of the Mantra are the Devatā, and the Devatā is in the form of the Guru. He who worships them as one and the same, his is the highest success<sup>4</sup> (167)

The worshipper should then meditate upon his Guru as being in his head, the Devī in his heart, the Mūla-Mantra in the form of Tejas<sup>5</sup> on his tongue, and himself as identified<sup>6</sup> with the glory of all three (168) Japa should then be done of the Mūla-Mantra seven times adding to the beginning and at the end of it the Tāra<sup>7</sup> Having done this, Japa should

<sup>1</sup> Tāntrika

<sup>2</sup> Part of Mantra-sādhana

<sup>3</sup> i.e., the Devī Ādyā-Śakti

<sup>4</sup> Siddhi As the Mantra is made of letters, the Devatā has a celestial and the Guru a human body it may be asked, says Tarkālamkāra, where is their identity He answers Suppose in three houses three images of Jagaddhātṛī are worshipped If I bow to the materials of these images then obeisance to them is obeisance to three separate things But I did not bow to the materials I do not bow before life is placed in the image (Jīvanyāsa) I bow to the one Jagaddhātṛī who is invoked into all the three images The Guru again is not merely a human being As the material of the image is the place of the Devatā so is the human form of the Guru The Mantra is the body of the Devatā and is therefore the place (Adhīsthāna) of the Devatā Now eliminate the material of the image, the human form, and the letter form or Śabda-brahman of the Mantra and look for the object of worship That is the one Brahman in the form of all three The Guru, Devatā, and Mantra are one and the same Brahman

<sup>5</sup> Light, and energy The Mantra is thought of at the root of the tongue

<sup>6</sup> Mantra and Devatā are one Mantrārṇā Devatā proktā, Devatā Gururūpīnī. See Woodroffe's *Garland of Letters*

<sup>7</sup> i.e., the Pranava—Om.

be done of it with the Mātrkā letters placed before and after it<sup>1</sup> (169) The wise worshipper should make Japa of the Māyā-Bija<sup>2</sup> over his head ten times, and of the Pranava ten times over his mouth, and of the Māyā-Bija again seven times in the lotus of his heart, and then perform Prānāyāma<sup>3</sup> (170)

Then, taking a rosary of coral, or other substance, let him worship it thus

### MANTRA

O Rosary,<sup>4</sup> O Rosary, O great Rosary, thou art the form of all Śaktis<sup>5</sup> Thou art the repository of the fourfold

<sup>1</sup> A to Kṣa, the Anuloma and Kṣa to A, the Viloma-Mātrkā

<sup>2</sup> i.e., Hrīm

<sup>3</sup> Breath control (See *Serpent Power*) Making Japa (as in verse 169) of the Mūla-Mantra, preceded and followed by the Pranava, is called Asauca-bhanga (=breaking or removing uncleanness), and making Japa as above with the Mātrkā Bija in the Mani-pūra is called Nīrvāṇa Making Japa over the head is Kullukā (see Chapter III, 119), making Japa of the Pranava is Mukhasodhana (purification of the mouth), making Japa of Māyā-Bija in the heart is Setu (bridge) Meditating on the Mūlamantra with the Bija Hūm before and after it, in the Sahasrāra, in the Heart, in the Mūlādhāra and then again in the Sahasrāra is called Mantra-caitanya To do Japa seven times of the Mūlamantra preceded and followed of the Bija Im is Nīdābhanga To meditate on the Iṣṭadevatā from feet to head as composed of the letters of the Mantra is called Mantrārtha-bhāvanā

To do Japa of the Bija-Krīm or Om Krīm in the heart or throat seven times is called Mahāsetu To meditate on the Guru in the head and on the Iṣṭadevatā in the heart and to think of the Yoni-rūpā Bhagavati as pervading one from the head to the Mūlādhāra and the reverse and then doing Japa of the Bija Im ten times is Yoni-mudrā Doing Japa of the Mantra seven times formed by three repetitions of the Bija, three of the Pranava and three of the Bija again is Jihvāsodhana Prāṇa-yoga is done by Japa seven times of the Bija preceded and followed each time by Hrīm Dīpanī is Japa of the Bija seven times preceded and followed in each case by the Pranava Doing thus seven times is Asauca-bhanga There are other terms such as Mantra-śikhā which relate to Japa-rahasya

<sup>4</sup> Mūlā

<sup>5</sup> Sarvasakti-svarūpini, that is, all the Śaktis are in Thee

blessings.<sup>1</sup> Do thou therefore be the giver to me of all success <sup>2</sup>

Having thus worshipped the rosary, and also made oblation <sup>3</sup> to it thrice with wine taken from the Śrī-pātra,<sup>4</sup> accompanied by recitation of the Mūla-Mantra, the worshipper should, with well-controlled mind, make Japa one thousand and eight, or at least one hundred and eight times (171-173). Then, doing Prānāyāma, he should offer into the left lotus-hand of the Devī the fruit of his Japa, which is Tejas <sup>5</sup> together with water <sup>6</sup> and flowers from the Śrī-pātra,<sup>4</sup> and, bowing down his head to the ground, say the following:

### MANTRA

O Great Queen!<sup>7</sup> Thou Who protectest that which is most secret, deign to accept this my Japa May by Thy grace, success attend my effort.

After this, let him with folded hands recite the Hymn <sup>8</sup> and the Protective Mantra <sup>9</sup> (174-176) Then the Sādhaka with the special oblation <sup>10</sup> in his hand should go round the

<sup>1</sup> i e , Dharma, Artha, Kāma, Moksa

<sup>2</sup> Siddhi.

<sup>3</sup> Tarpana

<sup>4</sup> See p 141, note 2

<sup>5</sup> The fruit of the Japa, is like Tejas itself

<sup>6</sup> i e , Jala, here Wine and water mixed.

<sup>7</sup> Mahesvari

<sup>8</sup> Stotra

<sup>9</sup> Kavaca The text of this and the hymn are given in the next Chapter

<sup>10</sup> Viśeśārghya



Devī, keeping Her to his right, say the following, and dedicate his Self<sup>1</sup> to Her by offering Vilomārghya<sup>2</sup> (177)

## MANTRA

Om Whatsoever ere this I have done through the vital airs, mind or body, whether when awake, in dream or dreamless sleep, whether by mind, word or deed, whether by my hands, feet, belly, or organ of generation, whatsoever I have thought or said—may all that be an offering to Brahman Me and all that is mine I lay at the lotus-feet of the Ādyā-Kālī Om Tat Sat<sup>3</sup> After saying this dedication should be made of the Self<sup>4</sup> (178-181)

Then, with folded hands, let him supplicate his *Ist devatā*<sup>5</sup> and reciting the Māyā-Mantra,<sup>6</sup> say

## MANTRA

“O Primordial Kālkā<sup>1</sup> I have worshipped Thee with all my powers and devotion,” and then saying, “Forgive me,” let him bid the Devī go<sup>7</sup> Let him then with his hands formed into Samhāra-Mudrā<sup>8</sup> take up a flower, smell it, and

<sup>1</sup> Ātma-samarpana This should be done by reciting the Mantra in Verses 178-181

<sup>2</sup> Vilomārghya is offering of Arghya at the feet of the Devī Arghya is generally offered at the head, but the worshipper, in offering his own self as Arghya, offers same at the feet Vilomārghya=reversed Arghya

<sup>3</sup> Itah pūrvam prāna-buddhi-deha-dharmādhikārato jāgrat-svapna-susuptyavasthāsu manasā vācā karmanā hastābhyām padbhyām, udayena śisnayā yat kṛtam yat smṛtam yaduktam tat sarvaṁ brahmārpanam bhavatu mām madiyam sakalam Ādyā Kālīpadāmbhoje arpayāmi Om Tat Sat

<sup>4</sup> Ātma-samarpanam

<sup>5</sup> The particular Deity of the worshipper, here Kālī

<sup>6</sup> Hṛim

<sup>7</sup> Visarjana This is the dismissal of the Devī to Her seat in the eight-petalled Lotus in the heart of the worshipper He asks to be forgiven both because of the trouble he has given Her as also for his shortcomings in worship At this time the jar is slightly tilted by the Sādhaka

<sup>8</sup> The Mudrā of Dissolution (see p 175, note 4)

place it on his heart (182-183). A triangular figure well and clearly made should next be drawn in the North-East corner, and there he should worship the Devī Nirmālya-vāsinī<sup>1</sup> with the

### MANTRA

Hrīm To the Devī Nirmālya-vāsinī<sup>2</sup> Namah (184)

Then, distributing Naivedya<sup>3</sup> to Brahmā, Viṣṇu, and Śiva, and all the other Devas, the Sādhaka and his Śakti should partake of it (185). Then, placing his Śakti<sup>4</sup> to his left, on a separate seat or on the same seat with himself, he should take a pleasing cup (186). The cup should be so formed as to hold not more than five and not less than three Tolās (about two ounces) of wine, and may be of either gold or silver (187), or crystal, or made of the shell of a cocoa-nut. It should be kept on a support<sup>5</sup> on the right side of the plate containing the Śuddhi<sup>6</sup> (188)

Then either the gentle Sādhaka himself or his brother's sons should serve the sacred food<sup>7</sup> and wine among the worshippers according to the order of their seniority<sup>8</sup> (189).

<sup>1</sup> Nirmālya is the remains of the offerings made to a Devatā. The flowers, etc., used in the ceremony. These, too, are sacred, and of them Nirmālya-vāsinī is the Devī

<sup>2</sup> Hrīm Nirmālya-vāsinī Namah

<sup>3</sup> Anything offered to the deity, usually cooked or uncooked food.

<sup>4</sup> The wife or other woman with whom the worship is done.

<sup>5</sup> i.e., a tripod

<sup>6</sup> i.e., the Śuddhi-pātra, or dish containing the prepared meat, fish, etc., the cup being called Pāna-pātra

<sup>7</sup> Mahā-prasāda

<sup>8</sup> Here, seniority=priority in initiation and not in years. The practice, as given in the *Kaulikārcanadīpikā*, as follows. The worshipper first serves his own Guru, then the Śakti of the Guru, then his own Śakti, then the elders on the right and the juniors on his left, and then he helps himself. In Kālikula, the Śakti of the Guru is served before the Guru. If in a Cakra a Sādhaka has a Mahā-pātra (cup made of human skull) the wine should be put into that first

The purified wine should be served in the drinking-cups, and the purified food in plates kept for that purpose, and then food and drink should be taken with such as are present at the time (190) First of all, some Śuddhi should be eaten to make a foundation<sup>1</sup> (for the wine which is to be drunk) Let the assembled worshippers then joyously take up each his own cup filled with excellent nectar

Then let them take up each his own cup and meditate upon the Kula-Kundalinī,<sup>2</sup> who is the Cit,<sup>3</sup> and who is spread from the Mūlādhāra<sup>4</sup> lotus to the tip of the tongue, and, uttering the Mūla-Mantra,<sup>5</sup> let each, after taking the others' permission, offer it as oblation to the mouth of the Kundalī<sup>6</sup> (191-193) When the Śakti is of the household,<sup>7</sup> the smelling of the wine is the equivalent of drinking it Worshippers

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Manu says that a man is not old because his hairs are grey The Devas call him old who though young in years is possessed of wisdom (Jñāna) In ascertaining seniority the Pūrṇābhīṣikta is senior to the Śāktābhīṣikta The Kramādīkṣita is senior to the Pūrṇābhīṣikta The Sāmrajyābhīṣikta is senior to the Krama-dīkṣita Mahā-sāmrajya is superior to Sāmrajya, Sāmrajyātita is superior to Mahā-sāmrajya The Pūrṇādīkṣita is superior to the former Of the Pūrṇa-dīkṣita, he who is a Pūrṇa-yogī, who is fully adept in Mantra and Yoga is above all The Guru of the particular Cakra is above the Pūrṇa-yogī He is above all as representing the Ādiguru

<sup>1</sup> For drinking on an empty stomach would more strongly effect the worshipper and may be render him unfit for worship This practice is not (I am told) followed, at any rate at present, by the Viṣṇukrāntā worshippers They hold the cup of wine in the left, and the Śuddhi in the right, and as they drink they take the Śuddhi With the first cup they take meat, with the second fish, with the third Mudrā, and with the fourth all these, and with the fifth cup anything they may desire

- The Śabda-Brahman in bodies

<sup>2</sup> Divine Consciousness as to which term, see *Śakti and Śākta*

<sup>3</sup> The abode of Kundalinī in the Pinda or body

<sup>4</sup> See note under ch v 66

<sup>5</sup> The offering to the mouth of the Kundalī is done by pouring the wine down the throat of the worshipper in whom the Kundalī resides

<sup>6</sup> Kula-strī—i.e., where the wife of the worshipper is his Śakti, as opposed to cases where the Śakti is Parakīyā or Sādhārani, a practice discountenanced by this Tantra

who are householders may drink five cups only (194).<sup>1</sup> Excessive drinking prevents the attainment of success by Kula worshippers<sup>2</sup> (195).

They may drink until the sight or the mind is not affected<sup>3</sup> To drink beyond that is bestial<sup>4</sup> (196). How is it possible for a sinner who becomes a fool through drink and who maligns the Sādhaka of Śakti to say "I worship the Ādyā-Kālīkā"<sup>5</sup> (197) As touch<sup>6</sup> cannot affect food and the like offered to Brahman, so there is no distinction of caste in food<sup>7</sup> offered to Thee (198)

As I have directed, so should eating and drinking be done. After partaking of food offered<sup>8</sup> to Thee, the hands should not be washed,<sup>9</sup> but with a piece of cloth or a little water remove that which has adhered to the hands (199). Lastly, after placing a flower from the Nirmālya<sup>10</sup> on his head, and wearing a Tilaka mark<sup>11</sup> made from the remnants of the oblation on the Yantra between his eyebrows, the intelligent worshipper may roam the earth like a Deva (200).

End of the Sixth Chapter, entitled "Placing of the Śrī-pātra, Homa, Formation of the Cakra, and other Rites."

<sup>1</sup> Sādhakānām grhasthānām pañca-pātram prakīrtitam

<sup>2</sup> Ati-pānāt kulīnānām siddhi-hānih prajāyate

<sup>3</sup> Literally, 'does not go round'.

<sup>4</sup> Yāvan na cālaye dr̥stīm, yāvan na cālayen manah.  
Tāvat pānam prakurvīta, paśu-pānamataḥ param.

<sup>5</sup> Pāne bhrāntir bhaved yasya ghr̥nī ca śakti-sādhake  
Sa pāpisthaḥ katham bruyāt ādyām Kālīm bhajāmyaham

<sup>6</sup> Of a person of an inferior caste

<sup>7</sup> Prasāda.

<sup>8</sup> Naivedya

<sup>9</sup> The hands are always washed after meals It is customary to use water to wash and clear the throat and mouth after meals

<sup>10</sup> Remnants of offerings (*vide* p. 180, note 1) By Nirmālya is usually meant flowers, but in some temples (as in Purī) food offerings are so called. The word is from Nir-mala=stainless or dirtless. Things offered to the Devatā become stainless.

<sup>11</sup> The sectarian mark.

## CHAPTER VII

### HYMN AND AMULET

PĀRVATĪ was pleased at hearing the revelation of the auspicious Mantra of the Ādyā Kālīkā, which yields abundant blessings, is the only means of attaining to a knowledge of the Brahman and leads to prosperity and Liberation <sup>1</sup>, as also at hearing of the morning rites, the rules relating to bathing, Samdhyā, the purification of Samvid, the methods of external and internal Nyāsa <sup>2</sup> and worship, the sacrifice of animals,<sup>3</sup> Homa, the formation of the circle of worship,<sup>4</sup> and the partaking of the holy food <sup>5</sup> Bowing low with modesty, the Devī questioned Śamkara (1-3)

Śrī Devī said

O Sadāsiva! <sup>6</sup> Lord <sup>7</sup> and Benefactor of the Universe! Thou hast in Thy mercy spoken of the mode of worship of the Supreme Prakṛti <sup>8</sup> (4), which benefits all being, is the

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<sup>1</sup> Saubhāgya, Moksa

<sup>2</sup> See *Śakti and Śākta*

<sup>3</sup> Bali

<sup>4</sup> Cakra (see *ibid*)

<sup>5</sup> Mahā-prasāda Any offering of food made to a Deva is called Prasāda which literally means graciousness or kindness for the food on being offered to the Deva is infused with His grace In Cakra worship the offering has the same sanctity

<sup>6</sup> See p 5, note 6

<sup>7</sup> Jagannātha, Jagatām hitakāraka

<sup>8</sup> Parā-prakṛti-sādhana Prakṛti (Pra=before, kṛti=creation) That which precedes creation The Devī is so called From Her, in association with Purusa, the creation (Sṛsti) has come The process by which She is realised is Sādhana

sole path both for enjoyment and final Liberation, and which gives, in this Age,<sup>1</sup> in particular, immediate success (5). My mind, immersed in the ocean of the nectar of Thy word, has no desire to rise therefrom, but craves for more and more (6). O Deva, in the directions Thou hast given relating to the worship of the great Devī, Thou hast but hinted at<sup>2</sup> the hymn of praise and of the protective Mantra.<sup>3</sup> Do Thou reveal them now (7).

Śrī Sadāśiva said

Listen, then, O Devī, Who art the adored of the worlds, to this unsurpassed hymn, by the reciting of or listening to which one becomes the Lord of all the Siddhis<sup>4</sup> (8) (a hymn) which allays evil fortune, increases happiness and prosperity, destroys untimely death, and removes all calamities (9), and is the cause of the happy approach to the gracious Ādyā-Kālikā. It is by the grace of this hymn, O Śivā, that I am Tripurārī<sup>5</sup> (10)

O Devī! the Ṛsi<sup>6</sup> of this hymn is Sadāśiva,<sup>7</sup> its metre is Anustup,<sup>8</sup> its Devatā is the Ādyā-Kālikā, and the object of its use is the attainment of Dharma, Artha, Kāma and Moksa<sup>9</sup> (11).

<sup>1</sup> Kali-Yuga

<sup>2</sup> See ch vi, 176.

<sup>3</sup> Kavaca (see note under ch iii, 57 and ch vi, 176).

<sup>4</sup> "Powers" such as the eight—Animā and the rest

<sup>5</sup> Tri-pura+arī (enemy) A title of Śiva as the destroyer of the Tri-pura, the Asura. It was by the Devī's grace that He became the Destroyer of the Tri-pura. Tripura was so called because he conquered the heaven, earth and nether world and held them as his three cities

<sup>6</sup> Or Revealer. He sees, reveals to others

<sup>7</sup> Śiva. See p. 5, note 6

<sup>8</sup> *Vide*, p. 111, note 4.

<sup>9</sup> Morality and Piety, Wealth, Fulfilment of Desire, Liberation

\* Ka = Kālī, Ra = Brāhmī, I = Mīhī-mīyī (She Who conquers Mīyī) The half-circle of Candri-Bindu (∪) is the Universal Mother and the point is the Destroyer of misery (Bijībhūdhīnī)

<sup>7</sup> Kalyāṇī—i.e., She Who utters words of kindness and bestows peace, happiness and Liberation According to the *Padma Purāṇa*, Devī is worshipped as Kalyāṇī in the Nilayā Mountain (see also *Lalitā-sahasra-nāma*, verse 73)

<sup>8</sup> Kalī vatī (see *ibid*, verse 71) As to Kalās in the Mantra Śiṣṭra sense, see *Garland of Letters*, by Woodroffe Kalī also means the Arts which are sixty four in number The Śakti should always be Kalī-vatī Devī is also called Kalī mīlī, or Garland of the Kalīs (*Lalitā-sahasra-nāma*, verse 151) Kalā-vatī may also mean "possessed of all Kalās, complete, perfect" For She as Brahman is Pūrṇā, the whole

<sup>9</sup> Kamalī is a name of Lakṣmī, (see *Lalitā-sahasra nāma*, verse 73, where the Devī is called Kāma kalā-rūpā) On this Bhāṣarārāya says that there are three Bindus and the Hārdha-kalā The first Bindu is Kāma, and the last Kalā, according to the rules of Pratyāhāra, Kamalā includes all four who are seated on a Lotus (Kamala) The *Kālīkā-purāṇa* says Devī alone is indicated by Kīma Devī is Kamalā, as She is all Śaktis

Destroyer of the pride of the Kali Age,<sup>1</sup>  
 Who art kind to Him of the matted hair,<sup>2</sup> (12)  
 Devourer of Him Who devours,<sup>3</sup>  
 Mother of Time,<sup>4</sup>  
 Thou Who art brilliant as the Fires of the final  
 Dissolution,<sup>5</sup>  
 Consort of Him of the matted hair,<sup>6</sup>  
 O Thou of formidable countenance,<sup>7</sup>  
 Ocean of the nectar of compassion,<sup>8</sup> (13)  
 Merciful,<sup>9</sup>  
 Vessel of Mercy,<sup>10</sup>  
 Whose Mercy is without limit,<sup>11</sup>  
 Who art attainable alone by Thy mercy,<sup>12</sup>  
 Who art Fire,<sup>13</sup>  
 Tawny,<sup>14</sup>  
 Black of hue,<sup>15</sup>

<sup>1</sup> Kali-darpa-ghnī

<sup>2</sup> Kapardīśa-krpānvitā Kapardīśa is a title of Śiva, derived from His matted hair.

<sup>3</sup> Kālīkā, because She devours Śiva as Mahā-kāla (see Chapter IV, verse 31)

<sup>4</sup> Kāla-mātā. Time devours all things She devours Time which again issues from Her

<sup>5</sup> Kālānala-sama-dyuti

<sup>6</sup> Kapardīnī, wife of Śiva, so called Kapardī from His matted hair (see *Lalitā-sahasra-nāma*, verse 151) The *Viśva* says that Kaparda means the matted hair of Śiva

<sup>7</sup> Karālāsyā Literally with protruding teeth

<sup>8</sup> Karunāmṛta-sāgarā (see *Lalitā-sahasra-nāma*, verse 73)

<sup>9</sup> Krpā-mayī

<sup>10</sup> Krpādhārā.

<sup>11</sup> Krpāpārā

<sup>12</sup> Krpāgamā, that is through Śakti-pāta or descent of grace

<sup>13</sup> Kṛsānu Kṛsānu-retas is an epithet of Śiva whose male seed is fire See notes under I, 14.

<sup>14</sup> Kapilā Kapilā is also Queen of the Eastern and Southern corners

<sup>15</sup> Kṛsnā.



Thou Who increasest the joy of the Lord of Creation<sup>1</sup>  
(14)

Night of Dissolution,<sup>2</sup>

In the form of (creative) Desire,<sup>3</sup>

Yet Liberator from the bonds of (earthly) desire,<sup>4</sup>

Thou Who art (dark) as a bank of Clouds,<sup>5</sup>

And art sustainer of all Kalās,<sup>6</sup>

Destructress of sin in the Kali Age,<sup>7</sup> (15)

Thou Who art pleased by the worship of virgins,<sup>8</sup>

<sup>1</sup> Kṛṣṇānanda-vivardhinī Kṛṣṇa here is apparently the Supreme Lord

<sup>2</sup> Kālā-rātri *Lalitā-sahasra-nāma*, verse 101, speaks of the Devī as attended by hosts of Śaktis, Kālā-rātris, etc.—that is, the twelve Śaktis from Kālā-rātri to Tamkāri, one in each petal of Anāhata-Padma. The *Varāha-Purāṇa* says that Raudrī (the Śakti causing dissolution), who was born from darkness and went to the Blue Mountains to perform penance, is called Kālā-rātri. She absorbs all things.

<sup>3</sup> Kāma-rūpa (see *Lalitā-sahasra-nāma*, verse 73) The *Kālikā-Purāṇa* says that Devī is called Kāmā because she came to the secret place in the Blue peak of the Great Mountain (Kailāsa) along with Śiva for the sake of desire, and because She fulfils desires and destroys and restores the body of Kāma. As to Kāma-rūpa see p 147, n 4. Kāma also=Iccha or Creative Will. Devī first manifests as Kāmesvarī in the Śūcakra. See Introduction, *Tantrarāja*, Vol 8, Tantrik Texts, ed A. Avalon and *Kāma-kalā-vilāsa*, vol 10 in same series.

<sup>4</sup> Kāma-pāsa-vimocinī

<sup>5</sup> Kādambinī In the heat of India the rain-cloud is welcomed

<sup>6</sup> Kalādhārī As to Kalā see Avalon's *Garland of Letters*, Kalā is a fraction of the total Śakti, a division or aspect of the temporal process in its cause and the 64 Arts. In the *Lalitā* (v 210) Devī is called Kalāmitrā where Kalā is defined as the Kalās Nivṛtti, Pratiṣṭhā, etc., also Kalānidhī where Kalā is said to refer to "Sun," "Moon" and "Fire."

<sup>7</sup> Kali-kalmasa-nāsinī (see *Lalitā-sahasra-nāma*, verse 113) The *Kūmara-Purāṇa* says that the repetition of the names of Devī destroys the multitude of sins in the Kali Age.

<sup>8</sup> Kumārī-pūjana-pritā The Kumārī-Pūjā, or worship of virgins, is a Pūjā common among Śāktas. The worship is by men, whereas the Sadhavā-pūjā, or worship of married women, is done by women. A girl in her eighth year is called Gaurī. The Devī as Pārvatī was married to Śiva in her eighth year. Girls of eight are considered Gauris and forms of the Devī. Or Kumārī may refer directly to the Devī Herself. She is

Thou Who art the Refuge of the worshippers of  
 virgins,<sup>1</sup>  
 Who art pleased by the feasting of the virgins,<sup>2</sup>  
 Who art in the form of the virgin,<sup>3</sup> (16)  
 Thou Who wanderest in the Kadam̄ba forest,<sup>4</sup>  
 Who art pleased with the flowers of the Kadam̄ba  
 forest,<sup>5</sup>  
 Who hast Thy abode in the Kadam̄ba forest,<sup>6</sup>  
 Who wearest a garland of Kadamba flowers,<sup>7</sup> (17)  
 Thou Who art youthful,<sup>8</sup>

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known as the "Virgin" (Kumārī) One of the Śiva-Sūtras runs "Icchā-śaktiḥ Umā Kumārī" (the power of Will is Umā, the Virgin) Bhāskararāya, in his Commentary, in the *Lalitā-sahasra-nāma*, pp 54, 76, gives the following explanations As play She creates the Universe, Kumāra=to sport, hence She is Kumārī, or She destroys (Mārayati) the ground (Ku) of the Great illusion, hence She is Ku-mārī Kumārī is the Enjoyer, and not to be enjoyed, as She is One with the Yogī, Who is the Enjoyer These interpretations are taken by him from the Śiva-sūtrā vimarśinī (under Sūtra 13).

<sup>1</sup> Kumārī-pūjakālayā

<sup>2</sup> Kumārī-bhojanānanda At the Kumārī-pūjā sweets, a basket made of shells, and a new Sari are given to the little girls, the soles of whose feet are then painted with Alakta (lac-dye)

<sup>3</sup> Kumārī-rūpa-dhārini

<sup>4</sup> Kadamba-vana-samcārā It was under and on the Kadamba-trees, with their beautiful yellow blossom, that Kṛṣṇa played with the Gopinīs *Tantrarāja*, ch xxxiv, 84, speaks of Devī Tripurā becoming Kṛṣṇa

<sup>5</sup> Kadamba-puspa-santosā (see *Lalitā-sahasra-nāma*, verse 23).

<sup>6</sup> Kadamba-vana-vāsini (see *Lalitā-sahasra-nāma*, verse 23) The palace of Cintāmanī is surrounded by a wall of gems (Mani-mantapa) Around this is the grove of Kadamba-trees, which in the Purānas are said to be seven Yojanas in height in the space between the walls of gold and silver The *Bhairava-yāmala* says "The abode of Bindu is the ocean of nectar The five Yonis—that is, five Śakti angles in the Śrī-cakra—are the divine trees There is the grove of Nīpa-trees Within that is the wall of gems Within that is the palace of Cintāmanī"

<sup>7</sup> Kadamba-puspa-mālīnī The *Lalitā-sahasra-nāma*, verse 8, speaks of Devī as decked above her ears with clusters of Kadamba flowers

<sup>8</sup> Kīśorī

Deep throated,<sup>1</sup>

Whose voice is resounding,<sup>2</sup>

Who drinkest<sup>3</sup> and art pleased with the Kādambari wine,<sup>4</sup> (18)

Whose favoured cup is a skull,<sup>5</sup>

Who wearest a garland of bones,<sup>6</sup>

Who art pleased with,<sup>7</sup>

And Who art seated on the Lotus,<sup>8</sup> (19)

Who abidest in the midst of the Lotus,<sup>9</sup>

Whom the fragrance of the Lotus pleases,<sup>10</sup>

Who movest with the swaying gait of a Hamsa,<sup>11</sup>

Destroyer of fear,<sup>12</sup>

<sup>1</sup> Kāla-kanthā Bhārati gives the meaning as Kāla=Gambhīra-sabda-yukta She is also Kāla-lanthī (*Lalitā-sahasra-nāma*, verse 96), or wife of Kāla-kantha, a name of Śiva, whose throat was coloured by poison According to the *Devī Purāṇa*, Kāla-kantha was worshipped at Kālāñjara

<sup>2</sup> Kala-nāda-nunādinī as in fighting uttering Hūm see p 192, n 7

<sup>3</sup> Kādambari-pāna-ratā

<sup>4</sup> Kādambari-priyā (see *Lalitā-sahasra-nāma*, verse 74) Kādambari is a kind of wine distilled from the Kadamba flower, it is Uttamā madirā The *Tripurā-Upaniṣad* refers to wine, fish, flesh, cooked cereals being offered in the Yantra to the Great Devī Bhāskararāya's Commentary on this Upaniṣad says that it enjoins those who are allowed to take wine, flesh, etc., that they should do so first after dedicating them to the Devī, and minimize the habit by gradation The same idea is expressed in *Manu Smṛti*, verse 56, *Bhāgavata-Purāṇa*, vi, 5-11

<sup>5</sup> Kapāla-pātra-niratā

<sup>6</sup> Kamkāla-mālya-dhārini

<sup>7</sup> Kamalāsana-santustā

<sup>8</sup> Kamalāsana-vāsini Kamalāsana is a name of Brahmā whose Śakti as Brāhmī She is

<sup>9</sup> Kamalālaya-madhya-sthā Kamalālaya may mean Viṣṇu out of whose navel the Lotus came or the ocean in which He lay in either of which cases Vaiṣṇavī Śakti is referred to

<sup>10</sup> Kamalāmoda-modinī

<sup>11</sup> Kala-hamsa-gati Hamsa is variously translated goose, swan, etc A swaying waddle like that of a duck is admired

<sup>12</sup> Kālabya-nāsinī

Who assumest all forms at will,<sup>1</sup>  
 Whose abode is at Kāma-rūpa,<sup>2</sup> (20)  
 Who ever plays at the Kāma-pītha,<sup>3</sup>  
 O beautiful One,<sup>4</sup>  
 O Creeper Which givest every desire,<sup>5</sup>  
 Who art decked with beautiful ornaments,<sup>6</sup> (21)  
 Adorable as the Image of all tenderness,<sup>7</sup>  
 Thou with a tender body,<sup>8</sup>  
 And Who art slender of waist,<sup>9</sup>  
 Who art pleased with the nectar of purified wine,<sup>10</sup>  
 Giver of success to them whom purified wine rejoices,<sup>11</sup>  
 (22)

<sup>1</sup> Kāma-rūpinī See *Lalitā*, 146

<sup>2</sup> Kāmarūpa-krtāvāsā Kāma-rūpa, the great Śākta centre in Assam, one of the Mahā-pīthas, where the genital organ of the Devī fell on the severance of Her body by Viṣṇu Kāma-rūpa is also one of the Ādi-pīthas, which are in the Mūlādhāra and other power centres (see *Lalitā-sahasra-nāma*, p 159) In external creation (Bāhyasṛṣṭi) it is the first, esoterically it is in the Mūlādhāra See p 142, note 3, as to Kāma-rūpa being representative of Ambikā, an aspect of Vimarsā Śakti

<sup>3</sup> Kāma-pītha-vilāsini—that is, the Yoni-pītha at Kāma-rūpa in Assam and also Mūlādhāra where She is as Kundalinī, or the Kāmakaḷā may be meant

<sup>4</sup> Kamanīyā

<sup>5</sup> Kalpa-latā The Kalpa-tree is a tree in the heaven of Indra, which yields whatever one desires Woman is likened to a creeper (see note under 1, 53) See also *Lalitā-sahasra-nāma*, where the Devī is called Bhakti-mat-kalpa-latikā=the Kalpa creeper of the devotee. Latā is by some defined as Istadevatā

<sup>6</sup> Kamanīya-vibhūsanā

<sup>7</sup> Kamanīya-gunārādhya, or it may mean that the Devī is to be worshipped by the worshipper with all best and tender feeling

<sup>8</sup> Komalāṅgī

<sup>9</sup> Kṛśodari, literally, small of belly Cf Ā-pīvara-stana-tatīm tanu vṛtta-madhyām (*Bhuvaneśvarī Stotra*) Tanu-madhyā (*Lalitā-sahasra-nāma*, verse 79)

<sup>10</sup> Kāranāmṛta-santosā Kārana is the name given to the purified wine used in the Tāntrika ritual Kārana=Cause Wine is the cause of material bliss When the Sādhaka drinks he thinks of the Cause of all causes or Brahman as Kārana.

<sup>11</sup> Kāranānanda-siddhi-dā

The own Deity of those who do Japa of Thee when  
 joyed with wine,<sup>1</sup>  
 Who art gladdened by the worship of Thyself with purified wine,<sup>2</sup>  
 Who art immersed in the Ocean of Kārana,<sup>3</sup>  
 Who art the Protectress of those who accomplish Vrata with wine,<sup>4</sup> (23)  
 Whom the fragrance of musk gladdens,<sup>5</sup>  
 And Who art bright with a tilaka-mark of musk,<sup>6</sup>  
 Who liketh worship with musk,<sup>7</sup>  
 Who lovest those who worship Thee with musk,<sup>8</sup> (24)  
 Who art a Mother to those who burn musk as incense,<sup>9</sup>  
 Who art fond of the musk-deer<sup>10</sup> and art pleased to eat its musk,<sup>11</sup>  
 Whom the scent of camphor gladdens,<sup>12</sup>  
 Who art adorned with garlands of camphor,<sup>13</sup>

<sup>1</sup> Kāranānanda-jāpestā

<sup>2</sup> Kāranārcana-harṣitā

<sup>3</sup> Kāranārṇava-sammagnā Throughout there is a play on the word Kārana as Brahman and as wine

<sup>4</sup> Kārana-vrata-pālīnī

<sup>5</sup> Kastūri-saurabhāmodā Musk is used in worship to scent Candana, etc See *Lalitā*, 5 Some say Kastūri=Saffron

<sup>6</sup> Kastūri-tilakoṃjvalā The Tilaka is the mark worn by sectarian Hindus on the forehead Men of different sampradāyas wear different marks and use different materials

<sup>7</sup> Kastūri-pūjana-ratā

<sup>8</sup> Kastūri-pūjaka-priyā

<sup>9</sup> Kastūri-dāha-jananī

<sup>10</sup> Kastūri-mṛga-tosinī

<sup>11</sup> Kastūri-bhojana-pritā Musk is powdered and put into wine It is a stimulant

<sup>12</sup> Karpūrāmōda-moditā (Camphor is burnt in worship during Ārati, and is used to scent the Pādya, betel-leaf, etc., offered to the Devī) Medicinally in small quantities it is a stimulant but in excess produces impotence

<sup>13</sup> Karpūra-mālābharanā

And Whose body is smeared with camphor and sandal  
 paste,<sup>1</sup> (25)  
 Who art pleased with purified wine flavoured with  
 camphor,<sup>2</sup>  
 Who drinkest purified wine flavoured with camphor,<sup>3</sup>  
 Who art bathed in the ocean of camphor,<sup>4</sup>  
 Whose abode is in the ocean of camphor,<sup>5</sup> (26)  
 Who art pleased when Japa is done with the Bija  
 Hūm,<sup>6</sup>  
 Thou Who threatenest with the Bija Hūm,<sup>7</sup>  
 Kulīnā,<sup>8</sup>  
 Adored by Kāulikas,<sup>9</sup>  
 Benefactress of the Kaulikas,<sup>10</sup> (27)  
 Observant of Kulācāra,<sup>11</sup>  
 Joyous One,<sup>12</sup> Revealer of the path of the Kaulikas,<sup>13</sup>  
 Queen of Kāśī,<sup>14</sup>

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<sup>1</sup> Karpūra-cāndanoksitā or sprinkled with powdered camphor and sandal

<sup>2</sup> Karpūra-kāranāhlādā.

<sup>3</sup> Karpūrāmṛta-pāyinī.

<sup>4</sup> Karpūra-sāgara-snātā

<sup>5</sup> Karpūra-sāgarālayā

<sup>6</sup> Kūrca-bija-japa-prītā "Hum" is the Kūrca Bija

<sup>7</sup> Kūrca-japa-parāyanā—that is, She Who mutters Hūm When conquering the demons, the Goddess constantly made the Hūmkāra, the threatening roaring sound

<sup>8</sup> Kulīnā (see *Lalitā-sahasra-nāma*, p 71) Kulā, according to the Tantra, means Śakti, Akula=Śiva, and the union of Kula with Akula is called Kaula. Hence Devī is called Kaulinī or Kulīnā. Commonly Kulīnā means 'one of noble family'. As to the use of Kula see *Lalitā*, verses 87, 88, 190, 217. Kula also=Sajatiya-samūha, consisting in the equality of Jñātā, Jñāna and Jñeya

<sup>9</sup> Kaulikārādhyā, and so also in the *Lalitā-sahasra-nāma*, verse 71, the Devī is addressed as Daksinādaksinārādhyā

<sup>10</sup> Kaulika-priya-kāinī

<sup>11</sup> Kulācārā

<sup>12</sup> Kautukinī

<sup>13</sup> Kula-mārga-pradarśinī

<sup>14</sup> Kāśīśvarī Kāśī is Benares, the sacred city of Śiva.

Allayer of sufferings,<sup>1</sup>  
 Giver of blessings to the Lord of Kāśī,<sup>2</sup> (28)  
 Giver of pleasure to the Lord of Kāśī,<sup>3</sup>  
 Beloved of the Lord of Kāśī,<sup>4</sup> (29)  
 Thou Whose toe-ring bells resound as Thou movest,<sup>5</sup>  
 Who art adorned with a girdle of tinkling bells,<sup>6</sup>  
 Who abidest in the mountain of gold,<sup>7</sup>  
 Who art the moon-beam on the mountain of gold,<sup>8</sup> (30)  
 Who art gladdened by the recitation of the Mantra  
 Klīm,<sup>9</sup>  
 Who art the Kāma-Bija,<sup>10</sup>  
 Destructress of all evil inclinations,<sup>11</sup>  
 And of the afflictions of the Kaulikas,<sup>12</sup>  
 Lady of the Kaulas,<sup>13</sup> (31)  
 Who by the three Bijas, Kṛīm, Hrīm, Śrīm, art the  
 Destructress of the fear of Death<sup>14</sup> (To Thee I make  
 obeisance )

<sup>1</sup> Kasta-hartrī—and thus the *Lalitā*, verse 79, speaks of the Devī as “the moonlight which soothes those burned by the triple fire of misery”

<sup>2</sup> Kāśīśa-vara dāyini Lord of Kāśī=Śiva

<sup>3</sup> Kāśīśvara-kṛtāmodā

<sup>4</sup> Kāśīśvara-manoramā

<sup>5</sup> Kala-mañjira-caranā

<sup>6</sup> Kvanat-kāñci-vibhūsanā

<sup>7</sup> Kāñcanādrī-kṛtāgārā, the mountain Kāñcana—i.e., Sumeru

<sup>8</sup> Kāñcanācala-kaumudī

<sup>9</sup> Kāma-bija-japānandā Klīm is the Kāma-Bija When Ka and La are eliminated, the remaining Im is called Kāma-kālā, which is in the Turīya state In the *Lalitā-sahasra-nāma*, verse 125, Devī is called “The form of the Mantra Klīm” (Klīm-kārī) Klīm-kāra is Śiva-Kāma, and She is his Spouse

<sup>10</sup> Kāma-bija-svarūpinī—that is, She is Klīm itself

<sup>11</sup> Kumati-ghnī Devī is also (*Lalitā*, verse 78) Sadācāra-pravartakā, because She incites to right action

<sup>12</sup> Kulnārti-nāsinī

<sup>13</sup> Kula-kāminī

<sup>14</sup> Klīm, Hrīm, Śrīm, mantra-varnena kāla-kantaka-ghātini—literally, “Thorn of Death”

These are proclaimed as the Hundred Names of Kālikā (32) They begin with the letter Ka and hymn the nature of Kālī<sup>1</sup> (33) He who in worship recites these names with his mind fixed on Kālikā, for him Mantra-siddhi<sup>2</sup> is quickly obtained, and with him Kālī is pleased (34). By the mere bidding of his Guru he acquires intelligence, knowledge, and becomes wealthy, famous, munificent, and compassionate (35) Such an one enjoys life happily in this world with his children and grandchildren with wealth and dominion (36) He who, on a new moon night,<sup>3</sup> when it falls on a Tuesday, worships the great Ādyā-Kālī, Mistress of the three worlds, with the five Ma-kāras,<sup>4</sup> and repeats Her hundred names, becomes suffused with the presence of the Devī,<sup>5</sup> and for him there remains nothing in the three worlds which is beyond his powers<sup>6</sup> (37-38)

He becomes in learning like Br̥haspati<sup>7</sup> himself, in wealth like Kubera.<sup>8</sup> His profundity is that of the ocean, and his strength that of the wind (39) He shines with the blinding brilliance of the Sun, yet pleases with the soft glamour of the Moon In beauty he becomes like the Deva of Love,<sup>9</sup> and reaches the hearts of women (40). He comes forth as conqueror everywhere by the grace<sup>10</sup> of this hymn of praise<sup>11</sup>

<sup>1</sup> Kālī-rūpa-svarūpakam

<sup>2</sup> Mantra-success, proficiency in Mantra

<sup>3</sup> Nīśā—that is, Mahā-nīśā=Midnight

<sup>4</sup> The five M's (Pañca-ma-kāra) of worship—Wine, Meat, Fish, Parched Food, and Woman, or Pañca-tattva.

<sup>5</sup> Sāksāt Kālīmayo bhavet Literally he is directly Kālī himself.

<sup>6</sup> Asādhya=Impracticable, Inaccessible

<sup>7</sup> The Guru of the Celestials.

<sup>8</sup> Deva of Wealth.

<sup>9</sup> Kāma.

<sup>10</sup> Stava

<sup>11</sup> See verses 2 and 22 of the *Karpūrādi-stotra*



Singing this hymn, he attains all his desires (41) All these desires he shall attain by the grace of the gracious Ādyā, whether in battle, in seeking the favour of Kings, in wagers, or in disputes, and when his life be in danger (42) at the hands of robbers, amidst burning villages, lions, or tigers (43), in forests and lonely deserts, when imprisoned, threatened by Kings or by adverse planets, in burning fever, in long sickness, when attacked by fearful disease (44), in the sickness of children caused by the influence of adverse planets,<sup>1</sup> or when tormented by evil dreams, when fallen in boundless waters, and when he be in some storm-tossed ship (45) O Devī<sup>2</sup> he who with firm devotion meditates upon the Paramā Māyā<sup>3</sup> who is the Supreme Ādyā-Kālī—is without a doubt relieved of all dangers For him there is never any fear, whether arising from sin<sup>3</sup> or disease (46-47) For him there is ever victory, and defeat never At the mere sight of him all dangers flee (48) He expounds all Scriptures, enjoys all good fortune, and becomes the leader in all matters of caste and duty, and the lord among his kinsmen (49) In his mouth Vānī<sup>4</sup> ever abides, and in his home Kamalā<sup>5</sup> Men bow with respect at the mere mention of his name (50) The eight Siddhis,<sup>6</sup> such as Animā and others, he looks upon as but mere bits of grass<sup>7</sup>

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<sup>1</sup> Bāla-graha, or Planets malignant to children

<sup>2</sup> The Devī as one with the Supreme Brahman

<sup>3</sup> Pāpa

<sup>4</sup> Vānī, or Saraswatī, is the Devī of Speech It is commonly said that learning and wealth do not go together Here they do

<sup>5</sup> Kamalā, or Laksmī, is the Devī of Prosperity Cf *Karpūrādi-stotra*, verse 6—"In their moonlike face the Devī of Speech ever wanders, and in their lotus-like eyes Kamalā ever plays"

<sup>6</sup> i.e., the eight Powers—Anumā, Mahumā, Laghumā, Garimā, Prāpti, Prākāmya, Īśitva, Vaśitva

<sup>7</sup> i.e., as mere trifles, they being to him so easy of accomplishment

This hymn of a hundred names, is called “Ādyā-Kālī-svarūpa”<sup>1</sup> (51)

Puraścārana<sup>2</sup> of this hymn, which is its repetition one hundred and eight times, yields all desired fruit (52). This hymn of praise of a hundred names, which is the Primeval Kālī Herself, if read, or caused to be read, if heard, or caused to be heard, frees from all sins and leads to union with Brahman (53-54)

Śrī Sadāśiva said: <sup>3</sup>

I have spoken of the great hymn of the Prakṛti<sup>4</sup> of the Supreme Brahman,<sup>5</sup> hear now the Protective Mantra<sup>6</sup> of the sacred Ādyā-Kālīkā (55) The name of the Mantra is “Conqueror of the three Worlds”<sup>7</sup> its Ṛṣi<sup>8</sup> is Śiva, the verse is Anustup,<sup>9</sup> and its Devatā is Ādyā-Kālī (56)

Its Bija<sup>10</sup> is the Māyā-Bija,<sup>11</sup> its Śakti<sup>12</sup> is Ramā-Bija,<sup>13</sup> and its Kīlaka<sup>14</sup> is Kṛīm It should be used for the attainment of all desired objects<sup>15</sup> (57)

<sup>1</sup> Ādyā-Kālī-svarūpa—name of the Hymn. It is to be observed that the letter Ka which begins each name has in Bengali a triangle This triangle=Yoni=Śakti The three sides are Brahmā, Viṣṇu, Rudra

<sup>2</sup> This is a ritualistic method in Mantra-Sādhana See ante, ch III, vv 114 et seq, also post, v. 75.

<sup>3</sup> He is now about to speak of the Kavaca-Mantra

<sup>4</sup> Śakti as material cause of the World

<sup>5</sup> Or Prakṛti, who is the Śakti aspect of Brahman

<sup>6</sup> Kavaca (see p 46, note 1)

<sup>7</sup> Trailokya-vijaya

<sup>8</sup> Revealer.

<sup>9</sup> See p. 40, note 8

<sup>10</sup> Seed Mantra

<sup>11</sup> Hṛīm.

<sup>12</sup> That is, greatness (Prabhāva)

<sup>13</sup> Śrīm

<sup>14</sup> Literally, the bolt—that is, that which shuts out, closes, and finishes the Mantra

<sup>15</sup> Kāmya-siddhi.

## THE PROTECTIVE MANTRA (KNOWN AS TRAILOKYA-VIJAYA)

Hrīm,<sup>1</sup> may the Ādyā protect my head,  
 Śrīm,<sup>2</sup> may Kālī protect my face,  
 Krīm,<sup>3</sup> may the Supreme Śakti protect my heart,  
 May She Who is the Supreme of the Supreme<sup>4</sup> protect  
 my throat (58),  
 May Jagaddhātṛī<sup>5</sup> protect my two eyes,  
 May Śamkarī<sup>6</sup> protect my two ears,  
 May Mahā-māyā<sup>7</sup> protect my power of smell,  
 May Sarva-mangalā<sup>8</sup> protect my taste (59),  
 May Kaumārī<sup>9</sup> protect my teeth,  
 May Kamalālayā<sup>10</sup> protect my cheeks,  
 May Ksamā<sup>11</sup> protect my upper and lower lips,  
 May Cāru-hāsinī<sup>12</sup> protect my chin (60),  
 May Kulesānī<sup>13</sup> protect my throat,  
 May Kṛpā-mayī<sup>14</sup> protect the nape of my neck,  
 May Bāhu-dā<sup>15</sup> protect my two arms,

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<sup>1</sup> The Māyā-Bija

<sup>2</sup> Bija of Laksmī

<sup>3</sup> The Supreme Śakti is the Ādyā-Kālī Krīm is the Kālī-Bija

<sup>4</sup> Parātparā She as one with Para-Brahman

<sup>5</sup> The Devī, as Producing Mother and Supporter of the Universe

<sup>6</sup> Consort of Śamkara—epithet of Śiva—He Who confers prosperity or who does good

<sup>7</sup> The Devī as Māyā is one with and veils the greatness of the Brahman

<sup>8</sup> Epithet of Devī as "The All-auspicious"

<sup>9</sup> Devī as Śakti of Kumāra, or Kārtikeya, Deva of War, Son of Śiva

<sup>10</sup> Devī in the form of Laksmī, "Whose abode is the lotus"

<sup>11</sup> Benevolence, or Forgiveness—a title of Devī

<sup>12</sup> Devī, "Sweetly smiling"

<sup>13</sup> The Sovereign Mistress of the Kaulas

<sup>14</sup> The Merciful One

<sup>15</sup> Bāhu dā="Arm-Giver" Who gives strength to the arms

May Kaivalya-dāyinī <sup>1</sup> protect my two hands; (61)  
 May Kapardinī <sup>2</sup> protect my shoulders;  
 May Trailokya-tārinī <sup>3</sup> protect my back;  
 May Aparnā <sup>4</sup> protect my two sides;  
 May Kamathāsanā <sup>5</sup> protect my hips (62);  
 May Viśālāksī <sup>6</sup> protect my navel;  
 May Prabhā-vatī <sup>7</sup> protect my organ of generation;  
 May Kalyānī <sup>8</sup> protect my thighs;  
 May Pārvatī <sup>9</sup> protect my feet;  
 May Jaya-durgā <sup>10</sup> protect my vital breaths;  
 And Sarva-siddhi-dā <sup>11</sup> protect all parts of my body (63)

As to those parts as have not been mentioned in the Kavaca, and are unprotected, may the Eternal Primeval Kālī protect all such (64)

I have now spoken to Thee of the wonderful heavenly Protective Mantra of the Ādyā-Devī-Kālīkā, which is known as the "Conqueror of the three Worlds" (65). He who repeats it

<sup>1</sup> Giver of Emancipation Kaivalya is the fifth state Bhoja-rāja, Commentator on the *Yoga-Sūtra*, chap iv, sūtra, 33, explains Kaivalya to be that state in which mental modification (Vṛtti) is extinct, and when the Self remains alone with its own nature

<sup>2</sup> Feminine of Kapardin, an epithet of Śiva, "The wearer of knotted or braided hair" (jatā) *Vide ante*, p 186, note 6

<sup>3</sup> Saviour of the three Worlds

<sup>4</sup> She Who had not even leaves for food during the performance of her austerities prior to the birth of Kārtikeya

<sup>5</sup> She who is in Kamatha, the Tortoise on which the world rests is emblem of patience She is sustainer of the universe

<sup>6</sup> Large-eyed, Beautiful-eyed—an epithet of Pārvatī

<sup>7</sup> The Radiant One

<sup>8</sup> The Propitious One, Giver of Liberation or who is Liberation itself

<sup>9</sup> Daughter of Himālaya (*vide*, p 2, note 9)

<sup>10</sup> The Conquering Durgā

<sup>11</sup> The Giver of all kinds of Siddhi

at his devotions with his mind fixed upon the Ādyā<sup>1</sup> obtains all his desires, and She becomes propitious unto him (66) He quickly attains Mantra-siddhi<sup>2</sup> The lesser Siddhis<sup>3</sup> become, as it were, his slaves (67) He who is childless gets a son, he who desires wealth gains riches The seeker of learning attains it, and whatsoever a man desires he attains the same<sup>4</sup> (68)

The Purascarana<sup>5</sup> of this Protective Mantra<sup>6</sup> is its repetition a thousand times, and this gives the desired fruit (69) If it be written on birch-bark,<sup>7</sup> with the paste of sandal, fragrant aloe, musk, saffron, or red sandal, and encased in a golden ball, worn either on the right arm, round the neck, in the crown lock,<sup>8</sup> or round the waist, then the Ādyā-Kālī becomes devoted to its wearer, and grants him whatsoever he may desire (70-71) Nowhere has he fear In all places he is a conqueror He becomes ready of speech,<sup>9</sup> free from ailments, long-lived and strong, endowed with all power of endurance<sup>10</sup> (72), and an adept in all learning He knows the meaning of all Scriptures,<sup>11</sup> has kings under his control,

<sup>1</sup> Ādyādhikṛta-mānasa=(His) mind occupied by the Ādyā

<sup>2</sup> Mantra-success, Control over the Mantra (see p 200, n 2)

<sup>3</sup> Ksudra-siddhi=, the eight siddhis—Animā, Laghumā, etc They are lesser as compared with the Great Siddhi—Liberation

<sup>4</sup> Kāmī kāmān avāpnuyāt

<sup>5</sup> See Śakti and Śākta, Tarkālamkāra says 1,008 times

<sup>6</sup> Varman=Armour, or Kavaca (see p 46, note 1)

<sup>7</sup> Birch-bark—Bhūrja—is brought from the Himālaya, and is used for the writing of Mantras instead of paper, etc, on account of its sanctity

<sup>8</sup> Śikhā, the long tuft of hair which is left uncut at the tonsure ceremony, and which is retained by the orthodox through life Like a flag-staff it indicates the presence of the Brahman in the Brahma-randhra

<sup>9</sup> Kavi, which also means Poet, wise Cf Karpūrādi-Stotra, verse 1

<sup>10</sup> Dhāranā ksama, which however, Tarkālamkāra interprets to mean "Master of various Śāstras"

<sup>11</sup> Sarva-śāstrārtha-tattva=One who knows the meaning (Artha) and essence (Tattva=true significance) of all the Śāstras

and holds both Enjoyment and Liberation in the hollow of his hand (73).

For men affected with the taint of the Kali Age it is a most excellent Mantra for the attainment of final Liberation <sup>1</sup> (74).

Śrī Devī said:

Thou hast, O Lord! in Thy kindness told me of the Hymn and Protective Mantra; I now desire to hear of the rules relating to Puraścaraṇa <sup>2</sup> (75).

Śrī Sadāśiva said:

The rules relating to Puraścaraṇa in the worship of the Ādyā-Kālikā are the same as those relating to the Puraścaraṇa in the worship with the Brahma-Mantra <sup>3</sup> (76). For Sādhakas who are unable to do them completely, both Japa, Pūjā and Homa, and Puraścaraṇa <sup>4</sup> may be curtailed (77), since it is better to observe these rites on a small scale than not to observe them at all

Now listen, O Gentle One! the while I describe to Thee the shortened form of worship (78) Let the wise one rinse his mouth with the Mūla-Mantra, and then perform Ṛṣi-nyāsa <sup>5</sup> Let him purify the palms of the hands, and proceed to Kara-nyāsa <sup>6</sup> and Anga-nyāsa <sup>7</sup> (79). Passing the hands

<sup>1</sup> Nihśreyasa-kara

<sup>2</sup> Puraścaraṇa, or Puraskaraṇa, means literally "the act of placing in front" By repetition of the name or Mantra of the Deity, His or Her presence is invoked before the worshipper See as to the rite the "Puraścaryārnava" of the King of Nepal As a term of social usage, Puraskāra means the singling out of a person from a number, and placing him in a position of honour. The word in the text is Puraścaryā-vidhi = Method of Puraścaryā (=Puraścaraṇa). Tarkālamkāra says that in wearing or reciting Kavaca, Puraścaraṇa must be done without which no fruit is attained

<sup>3</sup> See Chapter III, verse 114, *ante*

<sup>4</sup> For the meaning of these terms, see *Śakti and Śākta*

<sup>5</sup> See *ibid*

<sup>6</sup> *Ibid.*

<sup>7</sup> *Ibid.*

all over the body,<sup>1</sup> let him practise Prānāyāma,<sup>2</sup> and then meditate,<sup>3</sup> worship,<sup>4</sup> and inwardly repeat the Mantra<sup>5</sup> This is the ceremonial for the shortened form of worship (80)

In this form of Purascarana, in lieu of Homa<sup>6</sup> and other rites, the Mantras should be recited four times the number prescribed for the particular rite itself (81) There is also another mode of doing Purascarana A Sādhaka who, when the fourteenth day of the dark half of the lunar month<sup>7</sup> falls on a Tuesday or Saturday, worships Jagan-mayī<sup>8</sup> on any such day with the five elements of worship,<sup>9</sup> and recites with fully attentive mind the Mantra ten thousand times at midnight and feasts believers in the Brahman has performed Purascarana (82-83) By doing Japa of the Mantra from one Tuesday to another Tuesday daily a thousand times, the Mantra having thus been recited eight thousand times is (also) the performance of Purascarana (84-85)

In all Ages, O Devī<sup>1</sup> but particularly in the Kali Age, the Mantias of the Sacred Ādyā-Kālikā are of great efficacy, and yield complete success (85-86) O Pārvatī<sup>1</sup> in the Kali Age, Kālī in her various forms is ever watchful,<sup>10</sup> but when the Kali Age is in full sway, then the form of Kālī Herself is for the benefit of the world (87) In initiation into this

<sup>1</sup> This is called Vyāpaka-nyāsa After this Prānāyāma is to be done

<sup>2</sup> See *Serpent Power*

<sup>3</sup> Dhyāna

<sup>4</sup> Pūjā

<sup>5</sup> Japa These terms are explained in *Śakti and Śānta*

<sup>6</sup> Homa is necessary and the alternative of additional Japa is for one who cannot for some reason do it

<sup>7</sup> Kṛsnā caturdaśī, the fortnight in which the Moon wanes

<sup>8</sup> A name of Devī as pervading the Universe, which is Her form

<sup>9</sup> Pañca-tattva—i.e., wine, meat, fish, parched grain, and Śakti

<sup>10</sup> In this Kali Age (says Śiva-candra Bhaṭṭācārya Vidyārnava) only Kālī, Kṛsna, Gopāla, and Kālikā are Jāgrata (awakened, watchful, efficacious) Devatās (*Principles of Tantra*)

Kālikā-Mantra there is no necessity to determine whether it be Siddha or Su-siddha, or the like, or favourable or inimical.<sup>1</sup> If Japa is made of it, whether according to Niyama<sup>2</sup> or not<sup>3</sup> the Ādyā-Devī is pleased (88). The mortal, by the grace of the glorious Ādyā, attains Brahman Knowledge<sup>4</sup> and, possessed of such knowledge, is, without a doubt, liberated even while living<sup>5</sup> (89). Beloved, there is no need here for much exertion or endurance or penances. The religious exercises of the

<sup>1</sup> See p 35, note 1. Cf Chapter III, verse 15. The manner in which the successful, friendly, or inimical character of the Mantra is determined is described in the *Tantrasāra* in dealing with the A-ka-tha-ha, A-ka-da-ma and Siddhāsiddha-Cakras at p. 34. Calculations are made with reference to the "house" of the Cakra within which the first letter of the worshipper's name and the first letter of the Mantra respectively fall. The Mantra which falls within a certain "house" is called Siddha, that on the next house Sādhya, that in the next Susādhya, and that in the fourth Ari. Siddha and Susādhya Mantras are favourable, and of easy accomplishment. Sādhya is difficult of accomplishment. Ari is inimical, and leads to disaster. These and the like calculations are not necessary either in the Brahman (Chapter III) or the Ādyā Mantras of the present chapter. These Mantras are always favourable.

<sup>2</sup> Niyama=Prescribed rules—that is, Japa should first be done according to the Paśu method (Pavācāra) by living on Havisyāna (a pure form of food), continence, restraint of the senses, and so forth.

<sup>3</sup> Aniyamena=Literally not according to the prescribed form. It may mean that in this Sādhanā strict observance of rules is not necessary. Taikālamkāra reads "Niyama" and "Aniyama" in which case the dual form should be used. According to him Aniyama means, not according to the ordinary prescribed rules, but according to Virācāra, by drinking wine, eating meat and fish, and union with Śakti. The *Karpūrādi-Stotra* says: "O Mother! he who during the day remains self-controlled, lives on Havisyāna, and, meditating on Thy two feet, does Japa of Thy Mantra one lakh times, and thereafter (abandoning his Paśu-bhāva) at night unclothes, and whilst with Śakti does Japa another lakh times, shall become on earth like the Destroyer of Smara (Kāma)—i.e., Śiva, who destroyed Kāmā, Deva of Desire." It is elsewhere said. "In the daytime bed, with mouth full of pān, another lakh of Japas should be done" (See *an'e*, Chapter III, verse 14, also Purascarāṇa-rasollāsa, Durgārcaṇa-mukūra, Āgama-tattva-vilāsa, Kālikārcaṇa-dīpikā). By "mouth full of pān" is implied that Japa is done after a meal, and whilst enjoying oneself in a restful position.

• Brahma-jñāna.

<sup>5</sup> Jivan-mukta



worshippers of the Ādyā-Kālī are pleasant to accomplish (90) By the mere purification of the heart and mind<sup>1</sup> the worshipper attains all that he desires (91) So long, however, as the impurity of the heart is not removed, so long must the worshipper practise the rites with devotion to Kula<sup>2</sup> (92)

The carrying out of the practices ordained, verily produces purification of the heart The Mantra should, however, first be received from the mouth of the Guru as in the case of the Brahma-Mantra (93) O Great Queen! Puraskriyā<sup>3</sup> should be done after the performance of the necessary worship and of other prescribed rites<sup>4</sup> In the purified heart knowledge of Brahman grows<sup>5</sup> And when Knowledge of Brahman is attained, there is neither that which should, nor that which should not, be done<sup>6</sup> (94)

Śrī Pārvatī said

O Great Deva! what is Kula, and what is Kulācāra? O Great Lord! what is the sign<sup>7</sup> of each of the five elements of worship?<sup>8</sup> I desire to hear the truth relating to these (95)

Śrī Sadā-siva said

Thou hast asked well, O Sovereign Lady of Kula<sup>9</sup> Thou art indeed the Benefactress of the Sādhakas Listen! For Thy pleasure I shall accurately describe to Thee these

<sup>1</sup> Citta By Citta-suddhi is here meant the removal from the mind and heart of all that is impure and likely to interfere with devotion

<sup>2</sup> i.e., Brahma sanātānam, also see *post*, vv 96, 97

<sup>3</sup> i.e., Purascarana

<sup>4</sup> Prātaḥ-kṛtyādi-niyamān=rules relating to morning and other daily rites

<sup>5</sup> Citta suddhe Mahesāni<sup>1</sup> Brahma-jñānam prajāyate

<sup>6</sup> Brahma-jñāne samutpanne kṛtyākṛtyam na vidyate All ritual rules are then surpassed

<sup>7</sup> Laksana

<sup>8</sup> Pañca-tattva (Wine, Meat, Fish, Parched gram, and Woman)

<sup>9</sup> Kuleśāni=Directrix of Kulācāra

things (96) Kula is Prakṛti, Jīva, Space, Time, Ether, Earth, Water, Fire, and Air<sup>1</sup> (97) O Primeval One! the looking upon all these as Brahman is Kulācāra, and produces Dharma, Artha, Kāma, and Mokṣa<sup>2</sup> (98) Those whose sins are washed away by merits acquired in various previous births by penances, alms, and faithful observance of worship, it is they whose minds are inclined to the Kaula way<sup>3</sup> (99) When the mind<sup>4</sup> realizes the essence of Kula Ācāra, it becomes at once purified, and inclines to the lotus-feet of the Primeval Kālī (100) The excellent Sādhaka versed in Kaula doctrine, who has received this most excellent Vidyā<sup>5</sup> by the service of a good spiritual teacher,<sup>6</sup> if he remains firmly attached to the Kaula path<sup>7</sup> and to the worship, with the five elements<sup>8</sup>, of the Primeval Kālīkā, the Queen of Kula, will

<sup>1</sup> i.e., Jīva, Prakṛti-tattva, Dik (literally, points of the compass), Kāla, Ākāśa, Kṣiti, Ap, Tejah, and Vāyu Jīva is the embodied spirit As to Prakṛti, see *Śakti and Sākti* The produced principles are, as the *Vāma-keśvara Tantra* says, the displayed form of the Avyakta Prakṛti Kula is Brahman (see Ed *Bhakti*, p 299) Kula is Kundalinī-Śakti, Śiva is Akula (*ibid*, p 102)

<sup>2</sup> Piety, Wealth, Fulfilment of desire, and Emancipation

Brahma-buddhyā nirvikalpam etesvācaranam ca yat,  
Kulācārah sa ev' Ādye dharma-kāmārtha-mokṣa-dah

"The conduct of the Sādhaka based on the certainty of his belief in the oneness of all these with the Brahman gains for him Dharma, etc."

<sup>3</sup> Appertaining to the Kaulas Tāntrika worshippers according to Kulācāra (Ācāra) According to Kulācāra all men and things are manifestations of Brahman and must be so treated

<sup>4</sup> Buddh

<sup>5</sup> Bhārati says Vidyā here=Mantra Vidyā is technically Mantra of a Devī

<sup>6</sup> Guru-sevā It was by service that disciples in olden time secured the favour of their Guru And even now, when the Guru visits and stays with the disciple, all that is done for the Guru is considered to be the service (Sevā) of Brahman, and daily practices are in consequence dispensed with during the time the Guru is with his disciple

<sup>7</sup> See note 3, above

<sup>8</sup> Pañca-tattva, Wine, Meat, Fish, Parched Food, and Woman.

enjoy all blessings in this life, and attain final Liberation at its close <sup>1</sup> (101-102)

The characteristic of the first element <sup>2</sup> is that it is the great medicine for humanity, helping it to forget deep sorrows, and is the cause of joy (103) But, O Dearest One! the element which is not purified stupefies and bewilders, breeds disputes and diseases, and should always be rejected by the Kaulas (104) Beasts bred in villages,<sup>3</sup> in the air <sup>4</sup> or forest,<sup>5</sup> which are nourishing, and increase intelligence, energy, and strength, are the second element,<sup>6</sup> (105) O Beautiful One! of the animals bred in water, that which is pleasing and of good taste, and increases the generative power of man, is the third element <sup>7</sup> (106) The characteristics of the fourth element <sup>8</sup> are that it is easily obtainable, grown in the earth, and is the root of the life of the three worlds (107) And, O Devī, the signs of the fifth element <sup>9</sup> are that it is the cause of intense pleasure, is the origin of all breathing creatures and the root of the world which is without either beginning or end <sup>10</sup> (108) Know, Dearest One! that the

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<sup>1</sup> Vrajantyante nirāmayam *lit* goes to where there is no ailment and pain

<sup>2</sup> Wine

<sup>3</sup> Such as Goat and Sheep

<sup>4</sup> Birds

<sup>5</sup> Deer and the like

<sup>6</sup> Meat

<sup>7</sup> Fish

<sup>8</sup> Mudrā—Parched Food

<sup>9</sup> Sexual intercourse called as part of worship (Latā-Sādhana)

<sup>10</sup> Mahānanda-karam Devī! Prāṇinām srstu-kāranam,  
Anādyanta-jaganmūlam sesa-tattvasya laksanam

Sexual union is the root of all which breathes As the Universe is without beginning or end, so is this energy, which is the root of it It is in the microcosm (Ksudra-brahmānda) a particle of the supreme creative energy Seed (Retas) is a material precipitate of the Will to Life

first element is fire, the second is air, the third is water, the fourth is the earth (109), and, O Beauteous Face<sup>1</sup> as to the fifth element, know it to be ether, the support of the Universe (110) O Sovereign Mistress of Kula, he who knows Kula,<sup>1</sup> the five Kula-tattvas,<sup>2</sup> and Kula worship, is liberated whilst yet living<sup>3</sup> (111)

End of the Seventh chapter entitled "Hymn of Praise (Stotra), Amulet (Kavaca), and the description of the Kula-tattva"

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<sup>1</sup> i.e., the matters mentioned in verse 97

<sup>2</sup> Wine, Meat, Fish, Parched gram and Woman.

<sup>3</sup> Jivan-mukta. He is then possessed of Supreme or Tāttvika knowledge, and freed from the necessity of all rites

## CHAPTER VIII

### CASTES AND ĀŚRAMAS

AFTER hearing of the various forms of Dharma, Bhavānī,<sup>1</sup> Mother of the worlds, Destructress of all worldly bonds, spoke again to Śamkara (1)

Śrī Devī said

I have heard of the different Dharmas which bring happiness in this world and the next, and bestow piety,<sup>2</sup> wealth, fulfilment of desire, ward off danger, and are the cause of the realisation of oneness with the Supreme<sup>3</sup> (2) I wish now to hear of the castes<sup>4</sup> and of the stages of life<sup>5</sup> Speak in Thy kindness, O Omnipresent One<sup>1</sup> of these, and of the mode of life which should be observed therein (3)

Śrī Sadāsiva said

O Thou of auspicious Vows<sup>1</sup> in the Satya and other Ages there were four castes, in each of these were four stages of life, and the rules of conduct varied according to the caste and stages of life<sup>5</sup> In the Kali Age, however, there are five castes—namely, Brāhmana, Ksatriya, Vaisya, Śūdra, Sāmānya<sup>6</sup> Each of these five castes, O Great Queen<sup>1</sup><sup>7</sup> have

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<sup>1</sup> Feminine of Bhāva—a title of Śiva

<sup>2</sup> Dharma

<sup>3</sup> Nirvāna-kāraṇam

<sup>4</sup> Varna

<sup>5</sup> Āśrama, that is of Student (Brahma-cārya), Householder (Grhastha), Forest dweller (Vāna-prastha), and Mendicant (Bhikṣu, Avadhūta, Samnyāsī)

<sup>6</sup> The ordinary division is into the first four castes The Tantra adds a fifth—Sāmānya—which means common, or low-born The new caste is not based on any essential difference, but is a hybrid from the others  
*Vide post*, v 113

<sup>7</sup> Mahesvari

two stages of life<sup>1</sup> Listen then, O Ādyā! whilst I narrate to Thee their mode of life, rites, and duties<sup>2</sup> (4-6) I have already spoken to Thee of the ways of men born in the Kali Age Unused as they are to penance,<sup>3</sup> and devoid of learning in the Vedas, incapable of doing the rites, short-lived, and incapable of strenuous effort,<sup>4</sup> how can they endure bodily labour? (7).

O Beloved! there is in the Kali Age no Brahmācārya<sup>5</sup> nor Vāna-prastha,<sup>6</sup> There are two stages only, those of Grha-stha and Bhiksuka<sup>6</sup> (8). O Auspicious One! in the Kali Age the householder<sup>7</sup> should in all his acts be guided by the rules of the Āgamas<sup>8</sup> He will never attain success<sup>9</sup> by other ways<sup>10</sup> (9). And, O Devī! at the stage of the mendicant<sup>11</sup> there is no carrying of the staff as enjoined in the Veda, since, O Thou Who knowest the Truth!<sup>12</sup> that is a practice which is Vedic<sup>13</sup> (10). O Gentle One! the adoption

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<sup>1</sup> i.e., Gārhasthya and Samnyāsa The first Brahma-cārya and the third Vānaprastha are abrogated, owing to the strictness of their rules and the conditions they involve The latter does not exist, and the morally and physically weak and fallen beings of the Kali Age are incapable of observing the former as was done in better ages

<sup>2</sup> Dharma

<sup>3</sup> Tapas.

<sup>4</sup> i.e., such performances as involve great physical labour beyond the capacity of the weaklings of the Kali Age

<sup>5</sup> See p. 207, n. 5.

<sup>6</sup> Householder and mendicant.

<sup>7</sup> Grha-stha

<sup>8</sup> i.e., the Tantras to use in a generic sense a more commonly known term

<sup>9</sup> Siddhi

<sup>10</sup> i.e., by following Vedic or Smārta rites

<sup>11</sup> Bhiksuka.

<sup>12</sup> Tattva-jñe.

<sup>13</sup> Śrauta-samskr̥ti. Śrauta is the adjective derived from Śruti (the Vedas), and Samskr̥ti, or Samskāra, are the purificatory ceremonies of the twice-born castes The Tantra thus further emphasizes the degeneracy

of the life of an Avadhūta,<sup>1</sup> according to the Śaiva rites,<sup>2</sup> is in the Kali Age equivalent to the entry into the life of a Samnyāsin<sup>3</sup> (11) When the Kali Age is in full sway, the Vipras<sup>4</sup> and the other castes have equal right to enter into both these stages of life (12) The purificatory rites of all are to be according to the rules ordained by Śiva, though the particular practices of the Vipras and other castes vary (13)

A man becomes a householder the moment he is born It is by Samskāra,<sup>5</sup> that he enters upon the other stage of life<sup>6</sup> For this reason, O Great Queen!<sup>7</sup> one should first be a householder, following the rules of that mode of life (14) When, however, the Brahman is known and one is freed of

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of the Kali Age, since even in those two stages (Āśrama) which are prescribed during its continuance, there is a dispensation from rites which the men of that Age are incapable of observing The Samnyāsa Āśrama is in vogue in the Kali Age but the carrying of the staff (Dandadhāraṇa) is not permitted, as the rites attending investiture with the Danda are Vedic Some however do carry the Danda

<sup>1</sup> Literally, shaken off, cast aside, washed off, one who has separated from the world An Avadhūta has been thus defined

Yo vilamyāśramān varnān-ātmanveva sthitaḥ puṁn,

Ati-varnāśramī yogī avadhūtaḥ sa ucyate

"A man who is above both caste and stage of life (āśrama), and ever contemplating the Supreme Soul only, he is called Avadhūta" The Brāhmana must study, teach, give and take alms, worship and perform worship for others The Avadhūta, if a Brāhmana, however, does not follow these injunctions, or, if he is a Kṣatriya or Vaiśya, the duties laid down for these castes (see *Śākti and Śākta*)

<sup>2</sup> Śaiva-Samskāra—i.e., purificatory ceremonies, according to the Śaiva rites i.e., in the Kali Age the broad principles are to be found in the Śaiva rules, though there must be differences of ritual in the different sects

<sup>3</sup> One who adopts Samnyāsa—renunciation, an ascetic

<sup>4</sup> Brāhmanas

<sup>5</sup> A Consecratory rite

<sup>6</sup> i.e., marrying and living the ordinary life of society is the usual destiny of man It is his exertions and merit which determine the possibility of his entrance into the other Āśrama

<sup>7</sup> Mahesvarī

worldly desires,<sup>1</sup> it is then that one should abandon all and seek refuge in the life of an ascetic<sup>2</sup> (15). In childhood one should acquire knowledge; in youth, wealth and wife. The wise man in middle age will devote himself to acts of charity and piety, and in his old age he should retire from the world (16)

No one should retire from the world who has an old father or mother, a devoted and chaste wife, or young and helpless children<sup>3</sup> (17). He who becomes an ascetic<sup>4</sup> leaving mothers,<sup>5</sup> fathers,<sup>6</sup> infant children, wives, agnates and cognates,<sup>7</sup> is guilty of a great sin (18). He who becomes a mendicant without first satisfying the need of his own parents and relatives is guilty of the sins of killing his father and mother, a woman, and a Brāhmana<sup>8</sup> (19). The Brāhmanas and men of other castes should perform their respective purificatory rites according to the ordinances laid down by Śiva. This is the rule<sup>9</sup> in the Kali Age (20)

Śrī Devī said:

O Omnipresent One! tell Me what is the rule of life<sup>9</sup> for the householder and mendicant, and what are the purificatory rites<sup>10</sup> for the Vipras<sup>11</sup> and other castes (21).

<sup>1</sup> Tattva-jñāne samutpanne vairāgyam jāyate yadā

<sup>2</sup> Samnyāsin.

<sup>3</sup> Before renouncing the world the Avadhūta must take care to see that no one suffers by such renunciation.

<sup>4</sup> Yah pravrajati, who goes forth, that is, out of the world.

<sup>5</sup> i.e., the Mother and all who occupy the same place as the Mother—  
e.g., Aunt.

<sup>6</sup> See last note—e.g., Uncle.

<sup>7</sup> i.e., the helpless and dependent on him.

<sup>8</sup> These are called Mahā-pātakas, "great sins".

<sup>9</sup> Dharma.

<sup>10</sup> Samskāra.

<sup>11</sup> Brāhmanas



Śrī Sadā-siva said

The state of an householder is for all the descendants of Manu <sup>1</sup> the first duty I shall, therefore, first speak of it and do Thou listen to Me, O Lady of the Kaulas <sup>2</sup> (22) A householder should be devoted to the Brahman and have his mind turned towards the knowledge of Brahman, and should dedicate whatever he does to Brahman (23) He should not tell an untruth, or practise deceit, and should ever be engaged in the worship of the Devatās and guests <sup>3</sup> (24) Regarding his father and mother as two visible incarnate deities, he should ever and by every means in his power serve them <sup>4</sup> (25) O Śivā! O Pārvatī! if the mother and father are pleased, Thou too art pleased, and the Supreme Being <sup>5</sup> is propitious to him (26) O Primal One! Thou art the Mother of the Worlds, and the supreme Brahman is the Father, what better religious act <sup>6</sup> can there be than that which pleases You both? (27) One should offer, as desired, seats, beds, clothes, drink, and

<sup>1</sup> The representative man and father of the human race There are fourteen mentioned in the Manu-Smṛti

<sup>2</sup> Kaulinī This word is defined by Bhāskara-rāya under verse 88 of *Lalitā* as follows

Kula=Śakti, Akula=Śiva The relation between these two is Kaula, Kaula=Śiva-Śakti-Sāmarasya She who is possessed of this is Kaulinī

<sup>3</sup> Atithi Tithi is a lunar day, and the A-tithi is the stranger guest seeking shelter and a meal, who stays not longer than one Tithi

<sup>4</sup> It is said

Pitā svargah pitā dharmah, pitā hi paramam tapah,  
Pitari pritiṁ-āpanne priyante sarva-devatāḥ

i.e., Father is heaven, father is Dharma, father is the highest Tapas or object of devotion When father is pleased, all Devas are pleased But the mother is even more honoured Garbha-dhārana-posābhyām pitur mātā garīyasī—i.e., Mother is superior to father on account of her bearing and also nourishing the child Also Jananī janma-bhūmiśca svargād api garīyasī Mother and the land of one's birth are superior to heaven itself

<sup>6</sup> Tapas penance

<sup>5</sup> Para-brahman

food to mother and father. They should always be spoken to in a gentle voice, and their children's demeanour should ever be agreeable to them. The good son who ever obeys the behests of his mother and father hallows the family (28-29). If one desires one's own welfare, all arrogance, mockery, threats and angry words should be avoided in the parents' presence (30). The son should remain obedient to his parents and should, on seeing them bow to them and out of reverence to them, stand up in their presence, and should not take his seat without their permission (31). He who, intoxicated with the pride of learning or wealth, slights his parents, is beyond the pale of all Dharma, and goes to a terrible Hell (32). Even if the vital breath were to reach his throat,<sup>1</sup> the householder should not eat without first feeding his mother, father, son, wife, guest, and brother<sup>2</sup> (33). The man who, to the deprivation of his elders and equals, fills his own belly is despised in this world, and goes to Hell in the next (34). The householder should cherish his wife, educate his children, and support his kinsmen and friends. This is the eternal duty<sup>3</sup> (35). The body is nourished by the mother. It originates from the father. The kinsmen, out of love, teach. The man, therefore, who forsakes them is indeed vile (36). For their sake should an hundred pains be undergone. With all one's ability they should be pleased. This is the eternal duty<sup>3</sup> (37). That man who in this world turns his mind to Brahman and adheres faithfully to the Truth in his conduct is above all a man of good deeds, and knows the Supreme, and is blest in all the worlds (38). The householder should never punish his wife, but should cherish her like

<sup>1</sup> Prāṇaḥ kanthagatārapī=Even if the vital airs stick inside the throat and cannot be drawn into the lungs. This is called Kantha-śvāsa the stage before death

<sup>2</sup> Uterine—Sodara “Born from the same womb”

<sup>3</sup> Sanātana-Dharma

a mother If she is virtuous and devoted to her husband, he should never forsake her even in times of greatest misfortune (39) The wise man, whilst his own wife is living, should never with wicked intent touch another woman, otherwise he will go to hell (40) The wise man should not, when in a private place, live and sleep or lie down close to another man's wife He should avoid all improper speech and braggart boldness in her presence (41) By riches, clothes, love, respect and pleasing words should one's wife be pleased The husband should never do anything displeasing to her (42) The wise man should not send his wife to any festival, concourse of people, pilgrimage or to another's house, except she be attended by his son or an inmate of his own house <sup>1</sup> (43)

O Maheśvarī<sup>1</sup> that man whose wife is both faithful and happy is surely looked upon as if he had performed all Dharma, and is truly Thy favourite also (44) A father should fondle and nurture his sons until their fourth year, and then until their sixteenth they should be taught learning and their duties <sup>2</sup> (45) Up to their twentieth year they should be kept engaged in household duties, and thenceforward, considering them as equals, he should ever show affection towards them (46) In the same manner a daughter should be cherished and taught with great care, and then given away with money and jewels to a good husband <sup>3</sup> (47)

The householder should in the same way also cherish and protect his brothers and sisters and their children, his

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<sup>1</sup> Amātya—Friend, or counsellor

<sup>2</sup> Charity, self-abnegation, self control, truthfulness, beneficence, etc

<sup>3</sup> Vara (Bridegroom), from "Vr" = "to adore," because the bride's father pays homage to him Vara also means the "Chosen One" The girl should be married before puberty but the Śāstras say that the girl should be kept unmarried unless a qualified husband be secured (Tarkālamkāra)

kinsmen, friends, and servants (48). He should also maintain his fellow-worshippers,<sup>1</sup> fellow-villagers, guests and unexpected strangers<sup>2</sup> (49). If the wealthy householder does not so act, then let him be known as a beast, a sinner, and one despised in the worlds (50). The householder should not be inordinately addicted to sleep, idling, care for the body, dressing his hair, eating or drinking, or attention to his clothes (51). He should be moderate as to food, sleep, speech, and sexual intercourse, and be sincere, humble, pure,<sup>3</sup> free from sloth,<sup>4</sup> and persevering<sup>5</sup> (52). Chivalrous to his foes, modest before his friends, relatives, and elders, he should neither respect those who deserve censure nor slight those who are worthy of respect (53). Men should only be admitted to his trust and confidence after association with them and observation of their nature, inclination, conduct, and friendly character (54). Even an insignificant enemy should be feared, and one's own power<sup>6</sup> should be disclosed only at the proper time. But on no account should one deviate from the path of duty<sup>7</sup> (55). He who knows Dharma<sup>8</sup> should not speak of his own fame and prowess, of what has been told him in secret, nor of the good that he has done for others (56). A man of good name should not engage in any quarrel with

<sup>1</sup> Sva-dharma-nirata, which, however, may also mean "faithful to one's own religious observances and duties".

<sup>2</sup> Udāsīna—one who is neither a friend nor an enemy (Bhāratī)

<sup>3</sup> Śuci=Bāhyābhyantara-śauca-sampanna (Bhāratī)—i.e., should be outwardly and inwardly clean

<sup>4</sup> Dakṣa=Nirālasya (Bhāratī)

<sup>5</sup> Yukta=Udyogavān (Bhāratī).

<sup>6</sup> Ātma-bhāva—i.e., one's own intentions, power, resources, etc. Bhāratī says that the term equals Sva-prabhāva. According to the Amara-kosa, Pra-bhāva is the power arising from wealth or ability to inflict punishment

<sup>7</sup> Dharma

<sup>8</sup> Dharma-jñā

an unworthy motive,<sup>1</sup> nor when defeat is certain, nor with one who is either superior or inferior to himself (57) He should diligently earn knowledge, wealth, fame, and religious merit,<sup>2</sup> and avoid all vicious habits,<sup>3</sup> the company of the wicked, falsehood, and treachery<sup>4</sup> (58) Ventures should be undertaken according to the circumstances and one's condition in life, and actions should be done according to their season Therefore, in everything that a man does he should first consider whether the circumstances and time are suitable<sup>5</sup> (59) The householder should employ himself in the acquisition of what is necessary and in the protection of the same He should be judicious, pious, good to his friends He should be moderate in speech and laughter, in particular in the presence of those entitled to his reverence<sup>6</sup> (60) He should hold his senses under control, be of cheerful disposition, think

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<sup>1</sup> In Bhakta's edition it is said "An unworthy quarrel should be avoided, even if victory is certain" There is, however, an "And" (Ca) Tarkālamkāra renders the verse thus "The man possessed of a good name should not, even when victory is certain, engage in a dispute with his superior or inferior with an unworthy motive"

<sup>2</sup> Dharma

<sup>3</sup> Vyāsana Defined in the *Amara-kośa* Vyāsanaṃ vipadī bhramśe doṣe kāmaja-kopaje—i.e., calamity or disaster, fall or defeat, and vicious habits engendered by lust or anger, of which there are ten and eight kinds respectively The last-mentioned meaning is applicable here There are various kinds, such as excessive addiction to women, intoxicating drinks, gambling, hunting, etc (see *Kāmandakiya-Nīṭisāra*, Chapter XI, verse 12) The term is a comprehensive one, and is sometimes used generally for all defects—sleeping in the day, over-addiction to dancing and singing, etc

<sup>4</sup> Or unjust persecution of others

<sup>5</sup> It is a common saying that an action should only be undertaken after considering Deśa (place), Kāla (season), and Pātra (the party concerned in it)

<sup>6</sup> The rules of etiquette amongst the ancient Hindus were rigorous, as amongst other races during the past age of manners Yawning, loose speech, or postures were forbidden

of what is good,<sup>1</sup> be of firm resolve, attentive, far-sighted, and discriminating in the use of his senses <sup>2</sup> (61)

The wise householder's speech should be truthful, mild, agreeable, and salutary, yet pleasing, avoiding both self-praise and the disparagement of others <sup>3</sup> (62) The man who has dedicated tanks, planted trees, built resthouses on the roadside, or bridges, has conquered the three worlds <sup>4</sup> (63). That man who is the happiness of his mother and father, to whom his friends are devoted, and whose fame is sung by men, he is the conqueror of the three worlds (64). He who has taken the vow of truth, whose charity is ever for the poor, who has mastered lust and anger,<sup>5</sup> by him are the three worlds conquered (65) He who covets not others' wives or goods, who is free of deceit and envy, by him the three worlds are conquered (66). He who is not afraid in battle nor to go to war when there is need, and who dies in battle undertaken for a sacred cause, by him the three worlds are conquered (67). He whose soul is free from doubts, who

<sup>1</sup> Which Bhāratī explains as meaning "keep his thoughts fixed on the Śāstras," etc

<sup>2</sup> The senses are the doors through which the mind perceives the outer world. It should be cautious as to the objects with which it brings itself in contact, and not expose itself to temptation. Bhāratī says, *Mātrā = Indriyavṛtti* and *Sparsa* is the relationship of the senses to external objects.

<sup>3</sup> So it is said *Satyam brūyāt priyam brūyāt na brūyāt satyam-apriyam* (Say what is true and pleasant, but not what is unpleasant even if true), also, *Hitam manohāri ca durlabham vacah* (*Kirātārjunīya* of Bhāravi) — i.e., Rare is the word both salutary and pleasing

<sup>4</sup> By pleasing others the *Paramātmā*, who is in all, is pleased. When any of these acts is done, it is accompanied by the *Pratisthā* ceremony. The tree, pond, etc., are dedicated to the Deity, and the consecrated object becomes public property. Public utility is served and religious merit is acquired by the dedication. Would that such acts were done in our day!

<sup>5</sup> The first two of the six sins—*Kāma*, *Krodha*, *Lobha*, *Moha*, *Mada*, *Mātsarya*.

is devoted to and a faithful follower of the ordinances of Śiva, and remains under My control, by him the three worlds are conquered (68) The Knower<sup>1</sup> who looks upon all alike and acts merely for the guidance of his fellowmen, has conquered the three worlds (69)

O Devī<sup>1</sup> purity is of two kinds, external and internal The dedication of oneself to Brahman is known as internal purity (70) and the cleansing of the impurities of the body by water or ashes, or any other matter which cleanses the body, is called external purity (71) O Dearest One<sup>1</sup> the waters of Gangā, or of any other river, lake, tank, pond, well, or pool, or of the celestial River, are equally purifying<sup>2</sup> (72) O Thou of auspicious Vows<sup>1</sup> the ashes from a place of sacrifice and cleansed earth are excellent, and the skin of an antelope, a clean cloth and grass are as purifying as earth (73) O Auspicious One<sup>1</sup><sup>3</sup> what need is there to say more about the rules of purity and impurity? Whatever<sup>4</sup> purifies the mind that the householder should do (74) Let there be external purification upon awakening from sleep, after sexual intercourse, making water, voiding the bowels, and at the close of a meal, and whenever dirt of any kind has been touched (75)

Samdhyā, both Vaidika and Tāntrika,<sup>5</sup> should be performed thrice daily, and according as the worship<sup>6</sup> changes

<sup>1</sup> Jñānī=he who has Brahman Knowledge or Tattva-jñāna  
<sup>2</sup> i.e., Water everywhere is as purifying as that of the sacred Ganges, which cleanses one of sin The celestial Ganges is Mandākīnī, or the Milky Way The translation follows Tarkālamkāra's interpretation

<sup>3</sup> Śivā

<sup>4</sup> Whatever purifies the mind—Manah-pūtam bhaved yena This is a common expression used to signify anything which brings a feeling of satisfaction to the mind, a feeling that the thing is rightly done

<sup>5</sup> Samdhyā, the three daily (at Prātaḥ, Madhyāhna, Sāyam) and obligatory ceremonies (see *Śakti and Śākta*) which are either Vaidika (which again varies according to the Veda followed) or according to the Tāntrika ritual

<sup>6</sup> Upāsana

so does the ritual<sup>1</sup> (76) The Sādhakas of the Brahma Mantra have performed their Samdhyā when they have made Japa of the Gāyatrī realizing within themselves the identity of the Gāyatrī and Brahman (77).<sup>2</sup> In the case of those who are not Brahma-worshippers, Vaidika Samdhyā consists of the recitation of the Gāyatrī after offering of oblations to the Sun<sup>3</sup> (78).

O Gentle One! in all daily prayers<sup>4</sup> Japa should be done one thousand and eight, or a hundred and eight, or ten times (79) O Devī! the Śūdras and Sāmānyas<sup>5</sup> may observe any of the rites proclaimed by the Āgamas, and by these they attain that which they desire (80) The three times (of performance of Samdhyā) are at sunrise, at noon, and at sunset (81).

Śrī Devī said:

Thou hast Thyself said, O Lord! that when the Kali Age is in full sway then for all castes, commencing with the Vipras, Tāntrika rites are alone appropriate. Why, then, dost Thou enjoin on the Vipras<sup>6</sup> the Vedic rites? It behoveth Thee to explain this fully to Me (82-83).

Śrī Sadā-śiva said:

O Thou Who knowest the essence of all things! truly hast Thou said that Tāntrik rites produce enjoyment and Liberation for all men in all observances (84). The

<sup>1</sup> Pūjā. Both terms refer to worship, but here the former term has reference to the Deva adored, and the latter to the mode or material of the Upāsana. So the worship of Śiva is Śiva-upāsana, and his pūjā consists of special Mantras and special offerings, such as the leaf of the bael-tree, etc.

<sup>2</sup> By the knowledge that the Gāyatrī proves the Brahman (Bhārati)

<sup>3</sup> Sūrya.

<sup>4</sup> Āhnikā-karma.

<sup>5</sup> See p. 207, note 6

<sup>6</sup> Brāhmanas.



Brahma-Sāvitrī,<sup>1</sup> is as much Vaidika, as Tāntrika, and is appropriate in both Vaidika and Tāntrika rites (85) It is, therefore, O Devī<sup>1</sup> that I have said that when the Kali Age is in full sway, the twice-born shall alone be entitled to the Gāyatrī, but not the other Mantras<sup>2</sup> (86) In the Kali Age the Sāvitrī<sup>3</sup> should be said by the Brāhmanas, preceded by the Tāra,<sup>4</sup> and by the Ksatriyas and Vaisyas, preceded by the Kamalā<sup>5</sup> and Vāgbhava<sup>6</sup>-Bijas respectively (87) In order, O Supreme Devī<sup>1</sup> that a distinction may be drawn between the twice-born and the Śūdras, the daily duties<sup>7</sup> are directed to be preceded by Vaidika-Samdhyā<sup>8</sup> (88) Success, however, may also be attained by the mere following of the ordinances of Śambhu<sup>9</sup> This is verily true, and I repeat it is true and very true, and there is no doubt about it (89) O Adored of the Devas<sup>1</sup> even if the stated time for the doing of the daily Samdhyā is past, all, who desire Emancipation but are otherwise prevented, should do it by saying, "Om That Everlasting Brahman"<sup>10</sup> (90) The seat, clothes, vessels, bed,

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<sup>1</sup> i e, The great Vaidika-Gāyatrī  
Om bhūr bhuvaḥ suvaḥ  
Tat savitur varenyam bhargo devasya dhīmahi  
Dhiyo yo nah pracodayāt

(See *Garland of Letters*)

<sup>2</sup> That is, to the Gāyatrī preceded by Om The Hamsa-vatī and other Vaidik-Mantras have been included in the Tantras, but the privilege of the twice-born to the Gāyatrī is retained

<sup>3</sup> i e, Brahma-Gāyatrī

<sup>4</sup> Om

<sup>5</sup> i e, Śrīṃ

<sup>6</sup> i e, Aum

<sup>7</sup> Āhnikā-karma When one says of another that he is at his "Āhnikā," it is understood that the latter is saying his prayers or doing his Pūjā

<sup>8</sup> i e, only the first three castes are entitled to the Vaidika-Samdhyā

<sup>9</sup> i e, the Tāntrika ritual ordained by Śiva

<sup>10</sup> Om Tat Sat Brahma = That, the Being, the Brahman

carriages, residence, and household furniture of the worshipper should be as clean as possible (91) At the close of the daily prayers the householder should keep himself occupied with household duties or the study of the Vedas; he should never remain idle (92) In holy places, on holy days, or when the Sun or Moon is in eclipse,<sup>1</sup> he should do inward recitation,<sup>2</sup> and give alms, and thus become the abode of all that is good (93)

In the Kali Age, life is dependent on the food that is eaten<sup>3</sup>; fasting is therefore not recommended;<sup>4</sup> in lieu of it, the giving of alms is ordained (94). O Great Queen<sup>5</sup> in the Kali Age, alms are efficacious in the accomplishment of all things. The proper objects of such alms are the poor devoted to meritorious acts (95). O Mother<sup>6</sup> the first days of the month, of the year, of the lunar half-months,<sup>7</sup> the fourteenth day of the lunar half-month,<sup>8</sup> the eighth day of the light half of the lunar month,<sup>9</sup> the eleventh day<sup>10</sup> of the lunar half-month, the new moon,<sup>11</sup> one's birthday, the anniversary

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<sup>1</sup> When the Moon or Sun are devoured by Rāhu One of the names of the latter is Bhū-cchāyā (Earth-Shadow), which shows that the ancient were not so foolish in this respect as some suppose them to have been.

<sup>2</sup> Japa

<sup>3</sup> The reference here is to the belief that in the Satya-Yuga the vital functions were dependent on the brain, in the Tretā Age on the bones, in the Dvāpara on the blood, and in the Kali Age on food

<sup>4</sup> Fasting is not prohibited, and those may do so who can. For those who cannot, acts of charity are substituted

<sup>5</sup> Maheśvarī.

<sup>6</sup> Ambikā

<sup>7</sup> Pakṣa

<sup>8</sup> Caturdaśī.

<sup>9</sup> Śuklāstamī

<sup>10</sup> Ekādaśī

<sup>11</sup> Amāvāsyā The day on which the Sun and Moon dwell together or are in the same line

of one's father's death, and days fixed as those of festivals, are holy days (96-97)

The River Gangā and all the great Rivers, the house of the religious Teacher, and the places of the Devas<sup>1</sup> are holy places. But for those who, neglecting the study of the Vedas, the service of mother and father, and the protection of their wife, go to places of pilgrimage, such holy places are changed to Hell (98-99). For women there is no necessity to go on pilgrimage, to fast, or to do other like acts, nor is there any need to perform any devotion except that which consists in the service of their husband (100). For a woman her husband is the place of pilgrimage, the performance of penance, the giving of alms, the carrying out of vows, and her spiritual teacher. Therefore should a woman devote herself to the service of her husband with her whole Self (101). She should ever by words and deeds of devotion act for the pleasure of her husband, and, remaining faithful to his behests, should please his kinsmen and relations (102).

A woman whose husband is her vow,<sup>2</sup> should not look at him with hard eyes, or utter harsh words before him. Not even in her thought should she do anything which is displeasing to her husband (103). She who by body, mind, and word, and by pleasant acts, ever pleases her husband, attains to the abode of Brahman<sup>3</sup> (104). Remaining ever faithful to the wishes of her husband, she should not look upon the face of other men, or have converse with them, or uncover her body before them (105). In childhood she should remain under the control of her parents, in her youth

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<sup>1</sup> Devatā-ksetra. When they are worshipped such as Śrī-ksetra (Pūrī) the land of Viṣṇu, Arka-ksetra (Konarak) the land of the Sun God

<sup>2</sup> Pati-vratā—i.e., a chaste and dutiful wife

<sup>3</sup> Brahmapada=Brahmatva

of her husband, and in her old age of the relatives of her husband. She should never be independent <sup>1</sup> (106).

A father should not marry his daughter if she does not know her duty to a husband and how to serve him, as also the other rules <sup>2</sup> of woman's conduct (107).

Neither the flesh of human beings, nor of the animals resembling them,<sup>3</sup> nor the flesh of the cow, which is serviceable in various ways, nor the flesh of carnivorous animals, nor such meat as is tasteless, should be eaten (108). O Auspicious One!<sup>4</sup> fruits and roots of various kinds, whether grown in villages or jungles, and all that is grown in the ground, may be eaten at pleasure (109).

Teaching and the performance of sacrifices are the proper duties of a Brāhmaṇa. But if he be incapable of these, he may earn his livelihood by following the profession of a Kṣatriya or Vaiśya (110). The proper occupation of a Rājanya<sup>5</sup> is that of fighting and ruling. But if he be incapable of these, he may earn his livelihood by following the profession of a Vaiśya or Śūdra (111). If a Vaiśya cannot trade, then for him the following of the profession of a Śūdra involves no blame. For a Śūdra, O Sovereign Queen!<sup>6</sup> service is the prescribed means of livelihood (112). O Devī!<sup>7</sup> members of the Sāmānya<sup>7</sup> class may for their maintenance follow all occupations except such as are specially reserved for the Brāhmaṇa (113). The latter, void of hate and attachment,<sup>8</sup>

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<sup>1</sup> i e, her own mistress, with none to guide and protect her. This is the text of Manu.

<sup>2</sup> Dharma.

<sup>3</sup> i e, apes, monkeys, etc.

<sup>4</sup> Śivā

<sup>5</sup> Kṣatriya

<sup>6</sup> Parameśāni

<sup>7</sup> Vide p 207, note 6

<sup>8</sup> Nirmama. Mama, or Mama-tā, is a sense of "Mineness," attachment to self, to one's property, etc.

self-controlled, truthful, the conqueror of his senses, free of envy and all guile, should pursue his own avocations (114) He should ever be the same to, and the well-wisher of, all men, and teach his well-behaved pupils as if they were his own sons (115) He should ever avoid falsehood, detraction, and vicious habits,<sup>1</sup> arrogance, friendship for low persons, the pursuit of low objects, and the use of language which gives offence (116) Where peace is possible, avoid war<sup>2</sup> Peace with honour is excellent O Beauteous One!<sup>3</sup> for the Rājanya it should be either death or victory in battle<sup>4</sup> (117) A man of the kingly caste should not covet the wealth of his subjects, or levy excessive taxes, but, being faithful to his promises, he should ever in the observance of his duty<sup>5</sup> protect his subjects as though they were his own children (118) In administration, war, treaties, and other affairs of State the King should take the advice of his Ministers (119) War should be carried on in accordance with Dharma<sup>6</sup> Rewards and punishments should be awarded justly and in accordance with the Śāstras The best treaty should be concluded which

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<sup>1</sup> Vyāsana (see p 215, note 3) Manu enumerates ten evil habits as arising from pleasure, and eight from anger Under the first head are hunting, gambling, sleeping in the daytime, gossip, women, intoxicants, dancing, singing, instrumental music, and idle roaming, and under the second slander, violence, insidious injury, envy, detraction, unjust seizure of property, violent language and assault The word translated as "falsehood" (Mithyālāpa) in the text may also mean "frivolous conversation"

<sup>2</sup> The Sanskrit may also mean, "Desire for war when there is peace is blameworthy"

<sup>3</sup> Varāṇanā

<sup>4</sup> A Ksatriya should not flee from the field of battle

<sup>5</sup> Angī-kṛitam dharmam : e, duty undertaken or promise made

<sup>6</sup> Because men have to fight, they should not do so like beasts

his power allows (120) By stratagem <sup>1</sup> should the end desired be attained. By the same means should wars be conducted and treaties concluded Victory, peace, and prosperity follow stratagem (121) He should ever avoid the company of the low, and be good to the learned. He should be of a calm disposition, judicious of action in time of trouble, of good conduct, and reasonable in his expenditure (122).

He should be an expert in the maintenance of his forts, well trained in the use of arms He should ever ascertain the disposition of his army, and teach his soldiers military tactics (123) O Devī! he should not in battle kill one who is stunned, who has surrendered his arms, or is a fugitive, nor those of his enemies whom he has captured, nor their wives or children (124) Whatever is acquired either by victory or treaty should be distributed amongst the soldiers in shares according to merit (125)

The King should make known to himself the character and courage of each of his warriors, and if he would care for his interests he should not place a large army under the command of a single officer (126). He should not put his trust in any single person, nor place one man in charge of the administration, nor treat his inferiors as equals, nor be familiar with them <sup>2</sup> (127) He should be very learned, yet not garrulous, full of knowledge, yet anxious to learn; full of honours, yet without arrogance In awarding both reward and punishment he should be calm and discriminating (128) The King should either himself or through his spies watch his subjects, kinsmen, and servants (129) A wise master should not either reward or punish anyone in a fit of passion

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<sup>1</sup> Upāya.

<sup>2</sup> Nīcāḥ krīdopahāsam vivarjayet=eschew playing and joking with the low

or arrogance and without due cause (130) Soldiers, commanders, ministers, wife, children and servitors he should protect If guilty, they should be punished according to their deserts (131) The King should protect, like a father, the insane, the helpless, children and orphans,<sup>1</sup> and those who are old and infirm <sup>2</sup> (132)

Know that agriculture and trade are the appropriate callings of the Vaisya It is by agriculture and trade that man's body is maintained (133) Therefore, O Devī<sup>1</sup> in agriculture and trade all negligence, vicious habits,<sup>3</sup> laziness, untruth, and deceit should be avoided in every way (134)

Śivā<sup>1</sup> when both buyer and seller are agreed as to the object of sale and the price thereof, and mutual promises have been made, then the purchase becomes complete (135) O Dearest One<sup>1</sup> the sale or gift of property by one who is a lunatic, out of his senses,<sup>1</sup> under age, a captive, or enfeebled by disease, is invalid (136) The purchase of things not seen is concluded by hearing the description thereof If the article be found to differ from its description, then the purchase is of no effect (137) The sale of an elephant, a camel, and a horse is effected by the description of the animal The sale is, however, set aside if the animal does not answer its description (138) If in the purchase of elephants, camels, and horses a latent vice becomes patent within the course of a year from the date of sale, then the purchase is set aside, but not after the lapse of one year (139) O Devī of Kula<sup>1</sup> the

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<sup>1</sup> Mrta-bāndhava, those whose protectors are dead

<sup>2</sup> The text is Jvarābhubhūta, but probably should be read (and is so translated) as Jarābhubhūta, the latter being the adjective of Vrddha But, read as in the original, the meaning would be "stricken by disease"

<sup>3</sup> Vyasana (see p 223, note 1)

<sup>4</sup> e g, by drink

human body is the receptacle of piety, wealth, desires, and final Liberation. It should therefore never be the subject of purchase; and such a purchase is by reason of My commands invalid (140).

O Dear One! in the borrowing of barley, wheat, or paddy, the profit of the lender at the end of the year is laid down to be fourth of the quantity lent, and in the case of the loan of metals one-eighth (141). In monetary transactions, agriculture, trade, and in all other transactions, men should ever carry out their undertakings. This is approved by the laws <sup>1</sup> (142).

A servant should be skilful, clean, truthful, wakeful, careful and alert, and possess his senses under control (143). He should, as he desires happiness in this and the next world, regard his master as if he were Visnu Himself, his master's wife as his own mother, and respect his master's kinsmen and friends (144). He should know his master's friends to be his friends, and his master's enemies to be his enemies, and should ever remain in respectful attendance upon his master, awaiting his orders (145). He should carefully conceal his master's dishonour, the family dissensions, anything said in private or which would hurt the mind of his master (146). He should not covet the wealth of his master, but remain ever devoted to his good. He should not make use of bad words or laugh or play in his master's presence (147). He should not, with lustful mind, even look at the maidservants in his master's house, or lie down with them, or play with them in secret (148). He should not use his master's bed, seat, carriages, clothes, vessels, shoes, jewels, or weapons (149). If guilty, he should beg the forgiveness of his master. He should not be forward, impertinent, or attempt to place himself on an equal footing with his master (150).

<sup>1</sup> Śāstras



Except when in the Bhairavī-cakra<sup>1</sup> or Tattva-cakra,<sup>1</sup> persons of all castes should marry in their caste according to the Brāhma form,<sup>2</sup> and should eat with their own caste people (151) O Great Queen<sup>1</sup> in these two circles,<sup>3</sup> however, marriage in the Śaiva form is ordained,<sup>4</sup> and as regards eating and drinking, no caste distinctions exist (152)

Śrī Devī said

What is the Bhairavī-cakra, and what is the Tattva-cakra? I desire to hear about them, and it behoves Thee kindly to speak of them (153)

Śrī Sadā-siva said

O Devī<sup>1</sup> in the ordinances relating to Kula worship I have spoken of the formation of Circles<sup>5</sup> That should be done by the excellent worshippers at times of special worship (154) O Dear One<sup>1</sup> there is no strict rule relating to the Bhairavī-cakra This auspicious Circle may at any convenient time be formed (155) I will now speak of the rites relating to this Circle, which benefits the worshippers, and in which, if the Devī be worshipped, She speedily grants the prayers of Her votaries (156)

The Kulācārya<sup>6</sup> should spread an excellent mat in a beautiful place, and, after purifying it with the Kāma<sup>7</sup> and

<sup>1</sup> See below

<sup>2</sup> There are eight forms of marriage, of which the Brāhmodvāha is that most generally adopted

<sup>3</sup> i.e., the Bhairavī-Cakra and Tattva-Cakra

<sup>4</sup> Śaivodvāhah prakīrtitah In the *Tantrāntara* it is said that in Śaiva marriage a Brāhmana can marry a woman of all the classes, a Ksatriya can marry all classes except a Brāhmana, a Vaisya all classes except Brāhmana and Ksatriya A Śūdra may marry a Śūdra or Sāmānya, a Sāmānya may marry a Sāmānya alone (ed *Bhakta*, p 338)

<sup>5</sup> Cakra

<sup>6</sup> The instructor in Kula worship versed in the Tantras and Mantras and in the knowledge of the Brahman

<sup>7</sup> i.e., "Klīm"

Astra<sup>1</sup>-Bījas, should seat himself upon it (157). Then the wise one should draw a square with a triangle in it with either vermillion or red sandal-wood paste, or simply water (158). Then, taking a painted jar, and smearing it with curd and sun-dried rice, and placing a vermillion mark on it, let him put a bunch of leaves and fruit upon it<sup>2</sup> (159). Filling it with perfumed water whilst uttering the Pranava,<sup>3</sup> the worshipper should place it on the Mandala,<sup>4</sup> and exhibit before it lights and incense-sticks (160). The jar should then be worshipped with scent and flowers. The Iṣṭa-devatā<sup>5</sup> should be meditated upon as being in the jar. The ritual according to the shortened form should then be done (of the Iṣṭa-devatā) (161). Listen, O Adored of the Immortals! whilst I speak to Thee of the peculiar features of this worship. There is no necessity of placing the nine cups for the Guru and others (162). The Sādhaka should then take such of the elements of worship as he wishes,<sup>6</sup> and place them in front of himself. Then, purifying them with the Weapon Mantra,<sup>7</sup> let him gaze upon them with steadfast eyes<sup>8</sup> (163).

Then, placing scent and flowers in the wine-jar, let him meditate upon the Ānanda-Bhairavī and Ānanda-Bhairava in it (164).

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<sup>1</sup> i.e., "Phat."

<sup>2</sup> Usually a mango twig with leaves and a cocoa-nut is placed on the mouth of the jar. The water is perfumed with camphor and the like.

<sup>3</sup> Om. The first word : from Pra=before, Nu=to speak.

<sup>4</sup> i.e., the square and triangle referred to in verse 158, which is ordinarily perfumed with camphor.

<sup>5</sup> The special form of Deity of the worshipper.

<sup>6</sup> i.e., such Tattvas as one prefers if all cannot be had, but there should be the first (Wine) and one of the Śuddhis.

<sup>7</sup> "Phat."

<sup>8</sup> Divya-drsti.

## DHYANA

He should meditate upon the Ānanda-Bhairavī as in the full bloom of youth, with a body rosy as the first gleam of the rising Sun. The light of nectarlike sweetness of Her charming smile illumines Her face as beautiful as a full-blown lotus.<sup>1</sup> Decked with jewels, clad in beauteous coloured raiment, delighting in dance and song,<sup>2</sup> She with the lotus of Her hands makes the signs which confer blessings and dispel fears (165-166)

After thus meditating on the Blissful Devi<sup>3</sup> let the worshipper thus meditate upon the Ānanda-Bhairava (167)

## DHYANA

I meditate upon the Deva Who is white as a Stream of camphor, Whose eyes are large and beautiful like lotuses, the lustre of Whose body is adorned with celestial raiments and jewels, Who holds in His left lotus-like hand the cup full of nectar, and in the right a ball of Śuddhi<sup>4</sup> (168)

Having thus meditated upon Them both, and thinking of Them in a state of union<sup>5</sup> in the wine-jar, the worshippers should then worship Them therein, with Mantra, beginning with the Pranava and ending with Namah, the names of the Devatās being placed between,<sup>6</sup> and with perfume and flower. Let him then sanctify the wine (169)

<sup>1</sup> Bhārati reads it to mean, 'Her charming smile and the sweetness of her words illumine Her face'

<sup>2</sup> The Śakti should be versed in the Arts (Kalā). There are sixty-four of these—learning, singing, dancing, playing, painting, kissing, embracing, collecting flowers, etc. (see *Raghu-vamśa*, Canto 8, verse 67)

<sup>3</sup> Ānanda-mayī

<sup>4</sup> Śuddhi-gutikā—that is, a ball of purified Śuddhi or Tattva which is eaten

<sup>5</sup> Sāmarasya, which means identity, or in the ordinary material sense sexual union

<sup>6</sup> The Mantra would thus be *gandha-puspe Om Ānanda-Bhairavāya Namah* and *Ete gandha-puspe Om Ānande-Bhairavyai Namah*

The Kula worshipper should sanctify the wine by repeating over it the Pāsādi-trika-Bija and Svāhā<sup>1</sup> a hundred and eight times (170). When the Kali Age is in full sway, in the case of the householder whose mind is entirely engrossed with domestic desires, the three sweets should be substituted in the place of the first element of worship (wine) (171). Milk, sugar, and honey are the three sweets.<sup>2</sup> They should be deemed to be the image of wine, and as such offered to the Deity (172). Those born in the Kali Age are by their nature weak in intellect, and their minds are distracted by lust. By reason of this, they do not recognize the Śakti to be the image of the Deity<sup>3</sup> (173). Therefore, O Pārvatī! for such as these let there be, in place of the last element of worship (sexual union), meditation upon the Lotus-feet of the Devī and the inward recitation of their<sup>4</sup> Ista-mantra<sup>5</sup> (174).

Therefore such of the elements of worship as have been obtained should be consecrated by the recitation, over each of them, of the same Mantra one hundred times (175). Let the worshipper, with closed eyes, meditate upon them as

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<sup>1</sup> *i.e.*, the Mantra, consisting of three Bijas, beginning with Pāśa, or Ām—"Ām Hṛim Krom Svāhā"

<sup>2</sup> Madhura-traya. Some say ghee, honey, sugar. It has been previously said that the Sādhaka householder may drink up to five cups. Here it is said that a householder is not to drink at all. The apparent contradiction is resolved by Tarkālamkāra, who says that a householder whose mind is engrossed in his Sādhana may drink five cups but he whose mind is occupied with worldly matters and rites for the attainment of worldly advantages should not drink

<sup>3</sup> Sva-bhāvāt kalī-jaṇmānah kāma-vibhrānta-cetasah  
Tadrūpena na jānanti Śaktim sāmānya-buddhayah.

<sup>4</sup> Atastesām pratīdihau śesā-tattvasya Pārvatī!  
Dhyānam Devyāḥ padāmbhoje svesta-mantra-japas-tathā.

<sup>5</sup> *i.e.*, the Mantra given at initiation. Here it is the Kālīkā-Mantra  
Hṛim, Śṛim, Krīm, Ādyā-kālīkāyai Namah

suffused by Brahman,<sup>1</sup> then offer them as before to Kālī, and, lastly, eat and drink the consecrated elements (176) O Gentle One!<sup>2</sup> this is the Bhairavī-cakra, which is not revealed in the other Tantras I have, however, spoken before Thee of it It is the essence of essences, and more excellent than the best (177)

Pārvatī<sup>1</sup> in Bhairavī-cakra and Tattva-cakra the excellent worshipper should be wedded to his Śakti, according to the laws prescribed by Śiva<sup>3</sup> (178) The

<sup>1</sup> Brahma-maya

<sup>2</sup> Bhadre

<sup>3</sup> Vivāho bhairavī-cakre tattva-cakre'pi Pārvatī

Sarvathā sādhakendrena kartavyaḥ Śaiva-vartmanā

Two forms of marriage are, Brāhma (the usual kind) and Śaiva. There is in the first no restriction as regards age or caste. A widow can also so marry. The only restriction is that the woman has not already a husband (ix, 279). The latter marriage is of two kinds, one terminated by the Cakra and the other life-long (ix, 269 and in verse 280). The persons so married are Śaktis. A Śakti again may be Pūjyā or Bhogyā. The latter may be enjoyed and not the former who merely acts as Uttara-sādhikā, that is, assists in the ritual the man whose Śakti she is. A Pūjyā-Śakti is never for life. The Bhogyā-Śakti may be for life or for the Cakra only. In all cases some form marriage precedes intercourse where it takes place. On verse 174 Tarkālamkāra says that the Brāhma wife is called Sva-śakti or Aparā-śakti (that is not Para-śakti). The Śaiva wife is called Para-śakti. The Brāhma wife, if purified by Śaiva marriage ritual or taken as a Śakti in the Bhairavī-cakra, becomes a Para-śakti. Para-śakti should (he says) be treated as the Sādhaka's mother and as Divinity (Istadevatā). If the thought of wife relationship (Bhāryā-bhāva) arises in the mind there is a fall. Here (he says) Śiva has prohibited the last Tattva ere long for men of ordinary intelligence and weak control over their desire (Kāma). Such are not competent to take a Śakti. This is not clear. But presumably what is meant is that they are not in a position to do Sādhana with a Śakti. For such a man the presence of a woman is rather an obstacle—Vighna—than a help. Those, however, who by Sādhana have conquered lust, may do Sādhana with Śakti. The Uttara and other Tantras say that after doing Sādhana with Śiva-śakti and obtaining success (Siddhi) then when the mind is free of temptation, Sādhana may be done with Para-śakti. Gupta-sādhana Tantra says that "in Kulācāra the Siddhamantrin should worship (Pra-pūjayet) the Kula women."

I may add that the various grades of competency and Cakra must be considered. There are men who do Sādhana with a woman who never

Vīra<sup>1</sup> who without marriage worships by enjoyment of Śakti<sup>2</sup> is, without doubt, guilty of the sin of going with another man's wife<sup>3</sup> (179) When seated in the Bhairavī-cakra men of all castes composing it are like the best of the twice-born; but when the circle is broken, they revert again to their own respective castes (180) In this Circle there is no distinction of caste nor impurity of food.<sup>4</sup> The Vīra worshippers in the Circle are My image; there is no doubt of that (181). In the formation of this Circle there is no rule as to time or place or question as to fitness<sup>5</sup> The necessary articles may be used by whomsoever they may have been brought (182) Food brought from a long distance, whether it be cooked or uncooked,<sup>6</sup> whether brought by a Vīra<sup>7</sup> or a Paśu,<sup>8</sup> becomes pure, immediately it is brought within the Cakra (183)

While the Cakra is being formed, all dangers flee in confusion, awed by the Brāhmanik<sup>9</sup> lustre of its Vīras (184)

have sexual intercourse with her nor thought of it The Para-śakti in human form is identified not with the Para-śakti in Supreme Power

For status of Śaiva wife and her children, see Chapter IX, verse 267, *et seq*

<sup>1</sup> See *Śakti and Śākta* The worshipper in whom the Rajoguna predominates, and for whom worship must be in the Virācāra form.

<sup>2</sup> Śakti-sevā

<sup>3</sup> Vinā parinayam vīrah śakti-sevām samācaran

Para-strī-gāminam pāpam prāpnuyān-nātra samsāyah

<sup>4</sup> Literally, there is nothing to be considered Uchchista This term means food left on the plate of a person after he has finished eating These leavings are considered impure

<sup>5</sup> Pātra-vicāranā

<sup>6</sup> Pakkva, a-pakkva, which also means ripe or unripe, here means cooked or uncooked Cooked food should not be taken from the place where it has been cooked, if so, it becomes impure

<sup>7</sup> See *Śakti and Śākta*

<sup>8</sup> See *Ibid* Cooked food should not be touched by a lower caste, if so, it becomes impure But the rule does not apply to uncooked food

<sup>9</sup> Brahma-tejas The word Brāhmanik is here to be understood in its primary meaning, "Brahma jānāti sa Brāhmanah"—i.e., he who knows the Brahman is a Brāhmana, and not as signifying the Brāhmana caste.

Upon the mere hearing that a Bhairavī circle has been formed at any place, fierce Piśācas, Guhyakas, Yaksas, and Vetālas<sup>1</sup> depart afar in fear (185) Into the circle come all the holy places,<sup>2</sup> the great and holy places,<sup>3</sup> and with reverence Indra<sup>4</sup> and all the immortals (186) Śivā<sup>1</sup> the place where a circle is formed is a great and holy place, more sacred than each and all the other holy places Even the Thirty-three<sup>5</sup> desire the excellent offerings<sup>6</sup> made to Thee in this circle (187) Whatever the food be, whether cooked or uncooked, and whether brought by a Mleccha,<sup>7</sup> Candāla,<sup>8</sup> Kīrāta,<sup>9</sup> or Hūna,<sup>10</sup> it becomes pure as soon as it is placed in the hand of a Vīra<sup>11</sup> (188) By the seeing of the circle and of the worshippers therein, who are but images of Myself, men infected with the taint of the Kali Age are liberated from the bonds of the life of a Paśu<sup>12</sup> (189) When, however, the Kali Age is in full sway, the circle should not be concealed The Vīra should at all places and at all times practise Kula<sup>13</sup> rites and make Kula worship (190)

<sup>1</sup> See note under Ch III, v 25

<sup>2</sup> Tīrtha—Shrines, places of pilgrimage

<sup>3</sup> Mahā-tīrtha

<sup>4</sup> King of the Celestials

<sup>5</sup> Tri-dasa—i.e., the thirty-three Devas—viz., twelve Ādityas, eight Vasus, eleven Rudras, and two Aśvins The word also means "Devas," as they do not go through the three (Tri) stages (Daśās) growth, maturity, decay

<sup>6</sup> Naivedya

<sup>7</sup> Non-āryan

<sup>8</sup> See p 51, note 5

<sup>9</sup> Untouchables, living by hunting

<sup>10</sup> Hun

<sup>11</sup> See *Śakti and Śākta*

<sup>12</sup> See *Śakti and Śākta* Man is liberated from the bonds which bind his humanity to the animal element in him A Paśu is one in whom the Tamoguna is dominant He is not fit for Vīra Sādhana

<sup>13</sup> Tāntrika rites of the Kaula form

In the Circle all distinction of caste, frivolous talk, levity, garrulity, spitting, and breaking wind should be avoided (191). Such as are cruel, mischievous, Paśu,<sup>1</sup> sinful, atheists, blasphemers of Kula doctrine, and calumniators of the Kula<sup>2</sup> Scriptures, should be kept far away from the Circle (192). Even the Vira<sup>3</sup> who, induced by affection, fear, or attachment, admits a Paśu<sup>4</sup> into the circle falls from his Kula duty,<sup>5</sup> and goes to hell (193). All who have sought refuge in the Kula-Dharma, whether Brāhmanas, Ksatriyas, Vaiśyas, Śūdras, or Sāmānyas, should ever be worshipped like Devas (194). He who, whilst in the Circle, makes, from pride in supremacy of his caste, distinctions of caste, descends to a terrible hell even though he should have gone to the very end of the Vedānta<sup>6</sup> (195). How within the Circle can there be any fear of sin for Kaulas,<sup>5</sup> who are good and pure of heart, and who are manifestly the very image of Śiva? (196). Vipras<sup>7</sup> and others who are followers of Śiva<sup>8</sup> should, so long as they are within the circle, follow the ordinance of Śiva<sup>9</sup> and the observances prescribed by Him<sup>10</sup> (197).

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<sup>1</sup> See *Śakti and Śākta* also see p 233, note 12.

<sup>2</sup> See p 233 note 13, *ante*

<sup>3</sup> Tāntrika of the Vira class The Vira is a man of strong impulses and passions. In him the Rajoguna is dominant Tāntrik Sādhana is mainly aimed at using these impulses and passions in such a way that they help the man in the upward path.

<sup>4</sup> See *Śakti and Śākta*.

<sup>5</sup> That is, his duty as a kula-sādhaka

<sup>6</sup> i.e., even though he be a master of Vedāntic doctrine

<sup>7</sup> Here the word is used as the equivalent of the Brāhmaṇik caste.

<sup>8</sup> Śaiva-mārgin, he who follows the mode of life and worship ordained by Śiva.

<sup>9</sup> Śiva-sāsana.

<sup>10</sup> Śāmbhavācāra Emanating from Sambhu (Śiva) both words = beneficent.



Without the Circle each should follow his own calling according to his caste and stage of life,<sup>1</sup> and should discharge his respective duty for the ordered continuance of the world (198) One Japa<sup>2</sup> made by a devout<sup>3</sup> man, when seated within the circle, bears the fruit attainable by the performance of a hundred Purascarana<sup>4</sup> and by Śavāsana, Mundāsana, and Cītāsana<sup>5</sup> (199) Who can describe the glory of the Bhairavī-cakra? Its formation, though but once only frees of all sins (200) The man who for six months worships in such a circle will become a King, he who so worships for a year becomes the Conqueror of Death,<sup>6</sup> and by the daily performance of such worship he attains to Nirvāna (201)

What is the need, O Kālikā<sup>1</sup> of saying more? Know this for certain, that for the attainment of happiness in this or the next world there is only the Kula-dharma, and no other (202) When the Kali Age is dominant and men are devoid of all Dharma, even a Kaula merits hell by concealment of the Kula-dharma<sup>7</sup> (203)

I have spoken of the Bhairavī-cakra, which is the sole means of attaining enjoyment and final Liberation I will now speak to Thee, O Queen of the Kaulas<sup>1</sup> of the Tattva circle Do Thou listen (204)

The Tattva cakra is the king of all Cakras It is also called the Divine Circle<sup>8</sup> Sādhakas who have not attained

<sup>1</sup> Āśrama

<sup>2</sup> Repetition of Mantra

<sup>3</sup> Su-dhī (Su=good, dhī=intellect), or Wise

<sup>4</sup> A Mantra rite See *ante*, p 56, n 1

<sup>5</sup> These are particular postures—on a corpse, on skulls, and funeral pyre respectively In the case of Japa done on these the Mantra if of one letter should be said 10,008, if of two letters 8,008, if of three letters 5,008, and of more letters 1,008 times

<sup>6</sup> Mrtyumjaya, a title of Śiva, means "Conqueror of Death"

<sup>7</sup> Gopanāt kula-dharmasya kaulo'pi nārakī bhavet

<sup>8</sup> Divya-cakra possibly so called because those who join it are of the Divya-bhāva

to a Knowledge of Brahman<sup>1</sup> may not take part in it (205). Only those worshippers of the Supreme Brahman<sup>2</sup> are competent to take part in this circle who have attained to Knowledge of Brahman who are devoted to Brahman,<sup>3</sup> pure of heart, tranquil,<sup>4</sup> devoted to good of all beings, who are unaffected by the external world,<sup>5</sup> who see no differences, but to whom all things are the same,<sup>6</sup> who are merciful, faithful to their vows,<sup>7</sup> and who have realized the Brahman<sup>8</sup> (206-207).

O Knower of That!<sup>9</sup> only those who, possessing the Knowledge of the Real,<sup>10</sup> look upon this moving and motionless Existence as one with Brahman, such men are competent to take part in this Circle (208). They who regard everything in the Tattva Circle as Brahman,<sup>11</sup> they alone, O Devī, are qualified<sup>12</sup> to take part therein (209). In the formation of this Circle there is no necessity for placing the wine-jar, no lengthy ritual. It can be formed everywhere in a spirit of devotion to Brahman (210). O Dearest One! the worshipper of the Brahma-Mantra<sup>13</sup> and a devout believer in Brahman should be the Lord<sup>14</sup> of the Circle, which he should

<sup>1</sup> Brahma-jñā.

<sup>2</sup> Para-brahmopāsaka

<sup>3</sup> Brahma-tatpara—He to whom the Brahman is his highest Aim.

<sup>4</sup> Thānta=Free from attachment and envy (*Bhārati*).

<sup>5</sup> Nir-vikāra—Changeless.

<sup>6</sup> Nirvikalpa—no distinction, to whom there is no longer "I" and "Thou," "I" and "This," but to whom all things are the Brahman

<sup>7</sup> Satya-samkalpaka.

<sup>8</sup> Brāhma.

<sup>9</sup> Tattva-jñā Tat=That=Brahman. Tattva=Brahman state or Thatness. Tattva is the real. Tattvajñā=the knower of That

<sup>10</sup> Tattva-vid=Tattva-jñā, or Brahma-jñā: Knower of the Brahman.

<sup>11</sup> Brahma-maya

<sup>12</sup> Tattva-cakṛiṇah

<sup>13</sup> Brahma-Mantra,—Om Saccidekam Brahma.

<sup>14</sup> That is, Cakresvara.

form of other worshippers who know the Brahman<sup>1</sup> (211) In a beautiful and clean place, pleasant to the worshippers, should be spread beautiful carpets for seats<sup>2</sup> (212) There, O Śivā<sup>3</sup> the Lord of the Circle should seat himself with the worshippers of Brahman, and have the elements of worship brought and placed in front of him (213) The Lord of the Circle should inwardly recite the Mantra, beginning with the Tāra<sup>4</sup> and ending with the Prāna-bija,<sup>4</sup> a hundred times, and then pronounce the following Mantra over the elements (214)

### MANTRA

The act of offering is Brahman The offering itself is Brahman Into the Fire which is Brahman offering is made by him who is Brahman By him alone, who is absorbed in the offering to Brahman, is unity with Brahman attained<sup>5</sup> (215)

All the elements should be purified by the inward recitation of this Mantra seven or three times (216) Then, with the Brahma-Mantra,<sup>6</sup> making an offering of the food and drink to the Supreme Spirit, he should partake thereof with the other Sādhakas, Knowers of the Brahman (217)

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<sup>1</sup> That is, who have realized the identity of all things with Brahman

<sup>2</sup> Vicitra=Beautifully made or coloured, Āsana=mats, carpets

<sup>3</sup> Om

<sup>4</sup> That is, Hamsah—the Mantra, “Om Hamsah” The Hamsa-Mantra is called Ajapā Hamsa is Prāna-bija (Life mantra) Ha is outgoing breath and Sa=Indrawn breath Breathing is the Mantra which is constantly said of itself Hamkārena bahir yāti sah-kārena viśet punah According to some Sah is the outgoing and Ham the indrawn breath

<sup>5</sup> Brahmārpanam Brahma-havir Brahmāgnau Brahmanā hutam, Brahmaiva tena gantavyam Brahma-karma-samādhinā *vide ante*, p 45

<sup>6</sup> That is, Om sachidekam Brahma The words “Brahman arpanam astu” are also added

O Great Queen! <sup>1</sup> there is no distinction of caste in the Brahma Circle, <sup>2</sup> nor rule as to place or time or cup. <sup>3</sup> The foolish men who in their ignorance, make distinctions of birth <sup>4</sup> or caste <sup>5</sup> when seated in the Divya-cakra go upon the downward path <sup>6</sup> (218-219). And therefore should those excellent worshippers, possessed of the Knowledge that the Supreme Brahman pervades all things, perform the rites of the Tattva Circle with every care for the attainment of religious merit, fulfilment of desire, wealth, and Liberation <sup>7</sup> (220).

Śrī Devī said:

Lord! Thou hast spoken in full of the duties of the householder; it now behoves Thee kindly to speak of the duties appropriate to the ascetic life <sup>8</sup> (221).

Śrī Sadā-śiva said:

Devī! the stage of life of an Avadhūta <sup>9</sup> is in the Kali Age called Samnyāsa. Now listen while I tell Thee what should be done (222).

When a man who is versed in Spiritual Wisdom <sup>10</sup> acquires Brahman knowledge, and distaste for all Karma he should seek refuge in the life of an ascetic (223). If, however,

<sup>1</sup> Maheśāni

<sup>2</sup> That is, Tattva-cakra.

<sup>3</sup> Pātra (*Tarkālaṅkāra*) It may also mean worthiness—that is, there is to be no distinction as to persons deserving, or undeserving, to take part in the Cakra. The expression Deśa-kāla-pātra is very often used, and there it means the worth of the person one deals with.

<sup>4</sup> Kula—family, or rank

<sup>5</sup> Varna.

<sup>6</sup> Adhamā-gati

<sup>7</sup> Dharma, Artha, Kāma, Moksa.

<sup>8</sup> Samnyāsa.

<sup>9</sup> Avadhūtāsrama (Avadhūta+Āsrama). Avadhūta=Ava+dhū+hta = Shaken off, rejected; hence, one who has separated himself from the world (see p 209, note 1, and *Śakti and Śākta*) Āsrama = hermitage, place of rest or refuge, also stage of life.

<sup>10</sup> Adhyātma-vidyā-nipuna = Ātma-vidyābhyñā.

one abandons an old mother or father, infant children and a devoted wife, or helpless dependents, and adopts the life of a wandering mendicant, one goes to Hell<sup>1</sup> (224) All, whether Brāhmana, Ksatriya, Vaisya, Śūdra, or Sāmānya, are equally entitled to take part in the purificatory ceremony of the Kula ascetic<sup>2</sup> (225)

After the performance of all the duties of a householder, and after satisfying all dependants and others,<sup>3</sup> one should go forth from his house, indifferent, free from desires, with all his senses conquered (226) He who wishes thus to leave his house should call together his kinsmen and friends, his neighbours and men of his village, and lovingly ask of them their permission (227) Having obtained it, and made obeisance to his Ista-devatā,<sup>4</sup> he should go round his village, and then without attachment, set forth from his house (228) Liberated from the bonds of household life, and immersed in exceeding joy,<sup>5</sup> he should approach a Kula ascetic of divine knowledge, and pray to him as follows (229)

O Supreme Brahman! all this life of mine has been spent in the discharge of household duties Do Thou, O Lord! be gracious to me in this my adoption of the life of an ascetic (230)

<sup>1</sup> See *Bhakti*, p. 357 *Tarkālamkāra* says that Veda teaches that when there arises the sense of detachment in a man he should take the ascetic path (Samnyāsa) The verse may seem to conflict with this But the answer is that the prohibition there does not apply where there is intense dispassion (Vairāgya such as that of Śuka-deva, Buddha-deva, Caitanya, Śaṅkarācārya and other great men like them)

<sup>2</sup> Kulāvadhūta-samskāra, or purificatory rites upon entrance into life of an Avadhūta

<sup>3</sup> Literally, persons outside the domestic circle

<sup>4</sup> The text has Para-devatā, which literally means the Supreme Deva (Brahman), but which is translated by *Tarkālamkāra* as Abhīsta-devatā (or Ista-devatā), such Devatā being to each worshipper his Supreme Devatā So far as the Tantra is concerned the Iṣṭa-devatā is either the Brahman or Supreme Devī-Kālī

<sup>5</sup> Paramānanda, or in the Brahman who is Supreme Bliss

The religious Preceptor<sup>1</sup> should thereupon satisfy himself that the disciple's duties as a householder have all been accomplished, and, on finding him to be of calm mind and full of discernment, initiate him into the second stage (231). The disciple should then, with a well-controlled mind, make his ablutions and say his daily prayer, and then, with the object of being absolved from the threefold debt<sup>2</sup> due to them, worship the Devas, the Ṛsis,<sup>3</sup> and the Pitrs (232).

By the Devas are meant Brahmā, Viṣṇu, and Rudra, with their followers<sup>4</sup>; by the Ṛsis<sup>3</sup> are meant Sanaka and others, as also the Devarsis<sup>3</sup> and the Brahmarsis<sup>3</sup> (233). Listen whilst I now enumerate the Ancestors<sup>5</sup> who should be worshipped (234) The father, paternal grandfather, paternal great-grandfather, mother, the maternal grandfather, and others in the ascending line, and the maternal grandmother and others in the ascending line (235). At the time of adoption of the life of an ascetic,<sup>6</sup> the Devas and Ṛsis should be worshipped in the East, the paternal ancestors in the South, the maternal ancestors in the West (236).

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<sup>1</sup> Guru

<sup>2</sup> The threefold debt is that due to the Devas, Ṛsis, and Pitrs for protection, teaching, parentage, the fourth debt (Mānava) is that to men for their help. The first is discharged by Yajña, the second by Brahmācārya, the third by giving birth to children, and the fourth by the performance of the duties of the Āśrama.

<sup>3</sup> Ṛsi according to some comes from that root Drś=to see for they are seers. Vācaspatya derives it from root Rs=to go, that is, one who has gone to the end of Samsāra by Jñāna is a Ṛsi. *Bhāratī* classifies them as follows: the highest are the Mānasa-putras of Brahmā who are Sanaka, Sanandana, Sanātana and others. The second class are the Devarsis—Nārada and others. The third class are the Brahmarsis Bhṛgu and others. Others give a different classification, Bhṛgu is there a Mānasa-putra which is then the same as Brahmarsi. Another class of Ṛsis is the Kings who are Ṛsis (Rājarsi).

<sup>4</sup> *Bhāratī* says that "their followers" should be "his", that is, Rudra's followers.

<sup>5</sup> Pitrs

<sup>6</sup> Nyāsa-karma = Samnyāsa-karma

Spreading two seats on each of these sides, beginning from the East, and invoking the Devas and others thereto, they should there be worshipped <sup>1</sup> (237) Having worshipped them in proper form, Pindas <sup>2</sup> should be offered to each of them separately according to the rules relating thereto And then, with folded palms, let the disciple thus supplicate the Devas and Ancestors (238)

### MANTRA

O Fathers! O Devas! O Rsis! O Mothers! be you satisfied Do you absolve me, about to enter upon the path of Renunciation <sup>3</sup> from all debts <sup>4</sup> (239)

Having thus prayed to be free from all debts, bowing again and again, and being thus freed of all debts, he should perform his own funeral rites <sup>5</sup> (240) The father and paternal grandfather and great-grandfather are one's Self In offering, therefore, the individual Self to the Supreme Spirit, he who is wise should perform his own funeral rites (241) O Devī! sitting with his face to the North, and invoking the spirits of his ancestors <sup>6</sup> upon the seats which he has prepared for them, he should, after doing them homage, offer the funeral cakes <sup>7</sup> (242) In so offering he should spread Kusa grass with the ends towards the East,<sup>8</sup>

<sup>1</sup> That is, the Devas and Rsis in the East, the paternal Ancestors in the South, and the maternal Ancestors in the West And each should be worshipped there separately

<sup>2</sup> Funeral cakes

<sup>3</sup> Gunātita-pada—literally, beyond the life of attributes

<sup>4</sup> Vide verse 232, ante

<sup>5</sup> Śrāddha in order to realize his severance from the world and to consign the individual Self (Ātmā) into the Supreme Self (Paramātmā)

<sup>6</sup> Who are his Sva-rūpa (Bhārātī)

<sup>7</sup> Pinda

<sup>8</sup> For the Devas and Rsis The Pindas are placed on the Kusa grass

South,<sup>1</sup> West,<sup>2</sup> and towards the North for himself<sup>3</sup> (243). After completion, according to the directions of the Guru, of the funeral rites, the seeker after Liberation should, in order to purify his heart inwardly, recite the following Mantra a hundred times (244):

### MANTRA

Hrīm, Let us worship Tryambaka<sup>4</sup>, sweet-scented increaser of nourishment. May He free us from the bond of death just as the Urvāruka<sup>5</sup> is freed of its stalk May He not cast us away from immortality (245).

Then the religious Preceptor<sup>6</sup> should draw a Mandala<sup>7</sup> on the altar of a shape in accordance with the form of worship of the Ista-devatā of the Sādhaka,<sup>8</sup> and then place the jar on the altar and commence worship (246). Then the Guru, possessed of Brahma knowledge, should meditate upon and worship the Supreme Spirit in the manner prescribed by Śambhu, and place fire on the altar (247). The Guru should then offer unto the fire so sanctified the oblation according to his own Kalpa,<sup>9</sup> and then make his disciple perform the complete Homa<sup>10</sup> (248) He should first offer oblation with

<sup>1</sup> For the paternal Ancestors.

<sup>2</sup> For the maternal Ancestors.

<sup>3</sup> For his own Śrāddha, offering Pinda to himself as dead

<sup>4</sup> Tryambaka, which, according to Tarkālamkāra, means the Father of the three Devas—Brahmā, Viṣṇu, and Rudra—though the Rg-vidhāna uses it as an equivalent of Mahādeva (see Chapter v 210)

<sup>5</sup> A kind of melon (see as to Mantra, Rg-vedā, vii, 59, 12). See *ante*, p. 141.

<sup>6</sup> Guru

<sup>7</sup> Mandala, or diagram which should be that of the Ista-devatā of the disciple

<sup>8</sup> That is, the shape of the figure will vary with the Devatā worshipped. The Vedī or altar should be made according to the form of worship.

<sup>9</sup> See *post*, under ch. x, v 139.

<sup>10</sup> Sākala-Homa—the universal oblation or sacrifice to Fire



the Vyāhrtis, and then with the vital airs, Prāna, Apāna, Samāna, Udāna, Vyāna<sup>1</sup> (249)

For the destruction of the false belief that the body, whether gross or subtle, is the Ātmā, the Tattva-Homa<sup>2</sup> should be performed, uttering the following words

### MANTRA

“ Earth, Water, Fire, Air, Ether, (then) Smell, Taste, Vision, Touch, Hearing, (then) Mouth, Hands, Feet, Anus, and Organ of generation, (then) Ears, Skin, Eyes, Tongue, and Smell, (then) Manas, Buddhi, Ahankāra, and Chitta,<sup>3</sup> (and lastly) all involuntary acts, the functions of the senses and of life,<sup>4</sup> ”

He should then say (after each group)

“ May all these of mine be purified, ” (adding)

“ Hrīm<sup>5</sup> I am the Light, may I be free from Desire<sup>6</sup> and from the Sin of Ignorance Svāhā ”<sup>7</sup> (250-254)

Having consigned as oblations into the fire the twenty-four Tattvas and the functions of the body, he who is now actionless should consider his body as dead (255)

<sup>1</sup> The Vyāhrti are Bhūh, Bhuvah, Svah See p 244, note 1

<sup>2</sup> Cf Tattva-suddhi, Chapter VI, verse 53

<sup>3</sup> Constituting the mental Self, or Antahkarana

<sup>4</sup> The twenty-four Tattvas have been grouped under their different heads—(five) Prthivī, Sahla, Vahnī, Vāyu, Ākāśa, (five) Gandha, Rasa, Rūpa, Sparśa, Śabda, (five) Vāk, Pāṇi, Pāda, Pāyu, Upastha, (five) Śrotra, Tvak, Nayana, Jihvā, Ghrāna, (four) Manas, Buddhi, Citta, Ahankāra

<sup>5</sup> Or Mahā-māyā The union of Cit (Śiva) and (Śakti), that is “ May I be like unto the universal Caitanya united with Hrīm

<sup>6</sup> Virajā, that is free from Rajoguna which is the impulse to action

<sup>7</sup> Vipāpmā, the “ Sin ” being Avidyā This should be repeated at the end of each of the seven groups and an oblation made into Fire The seven groups include that of the vital airs This rite resembles Tattva-suddhi See p 150, note 4, Cf A Avalon's *Serpent Power*, v 40

Considering his body as dead and devoid of all function, and calling to mind the Supreme Brahman, let him take off his sacred thread (256) He, the knower of the Tattva, should take it from his shoulder, uttering the

### MANTRA

Aim Klim Hamsah

Holding it in his hand while he recites the three Vyāhrtis,<sup>1</sup> ending with Svāha, let him throw it steeped in ghee into the fire (257) Having thus offered the sacred thread as an oblation to the fire, he should, whilst uttering the Kāma-Bīja,<sup>2</sup> cut off his crown-lock<sup>3</sup> and take and place it in the ghee<sup>4</sup> (258) [with the]

### MANTRA

○ Crown Lock! Daughter of Brahman! thou art an ascetic<sup>5</sup> in the form of hair. I am now giving thee a place in the Purifying One.<sup>6</sup> Depart, O Devī! I make obeisance to thee (259).

He should then, whilst uttering the Kāma,<sup>7</sup> Māyā,<sup>8</sup> Kūrca,<sup>9</sup> and Astra<sup>10</sup> Bījas, ending with the Mantra Svāhā,

<sup>1</sup> The seven Lokas which are the seven limbs of Pranava are collectively called Mahā-vyāhrti. Homa with the first three is called Vyāhrti Homa. The seven Lokas are Bhūh, Bhuvah, Svah, Mahah, Jana, Tapas, Satya. They have their places in the human body (See A. Avalon's *Serpent Power*.)

<sup>2</sup> Klim.

<sup>3</sup> See pp 160, note 4, 199 note 8.

<sup>4</sup> Clarified butter.

<sup>5</sup> Tapasvinī—feminine of Tapas-vin, one who has performed penances.

<sup>6</sup> Pāvaka=the purifier, i e Fire.

<sup>7</sup> Klim

<sup>8</sup> Hrīm.

<sup>9</sup> Hūm.

<sup>10</sup> Phat.

make the Homa<sup>1</sup> sacrifice of that lock of hair in the sanctified fire (260) The Pitrs, Devas, and Devarsis,<sup>2</sup> as also all acts performed in the worldly stage of life,<sup>3</sup> reside in that lock and have it as their support (261) Therefore the man who renounces the crown-lock and sacred thread after the performance of the oblation becomes one with Brahman (262) The twice-born enter the stage of an ascetic by renunciation of the crown-lock and sacred thread, and the Śūdras and Sāmānyas by the renunciation of the crown-lock<sup>4</sup> only (263) Then he whose crown-lock and sacred thread have been thus removed should make obeisance to the Guru, laying himself full length upon the ground The Guru should then raise his disciple and say into his right ear "O wise one! Thou art That"<sup>5</sup> Think within thyself 'I am He'<sup>6</sup> and 'He is I'<sup>7</sup> Free from all attachments<sup>8</sup> and sense of Self,<sup>9</sup> do thou go as thou pleasest as moved thereto by thy nature"<sup>10</sup> (264-265) The Guru, knower of the Brahman, should then, after removal of the jar and the fire, bend his head in obeisance to the disciple, recognizing in him, his own very Self<sup>11</sup> (266), and say

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<sup>1</sup> Śikhā-Homa

<sup>2</sup> See p 240, n 3

<sup>3</sup> Āsramas Or "previous stage," if, as according to the Āgama, there are, now, but two stages

<sup>4</sup> These classes have no thread, which is worn by the "twice-born" only

<sup>5</sup> Tat tvam asi, the Mahā-vākya or Great Word of the Upanisads

<sup>6</sup> Hamsah Aham+Sah, the A being deleted

<sup>7</sup> So'ham is Hamsah reversed

<sup>8</sup> Nir-mama—literally, devoid of the sense of mineness

<sup>9</sup> Nir-ahamkāra

<sup>10</sup> Sva-bhāva, which is now divine

<sup>11</sup> Atma-svarūpa, which may also mean Brahman, which is the same thing

“ O Thou whose form is this Universe<sup>1</sup> I bow to Thee and to Myself. To Thee and Me I bow again and again. Thou art ‘ That ’ and ‘ That ’ is Thou Again I bow to Thee ” (267).

The worshippers of the Brahma-Mantra, who know the Tattva and have conquered themselves, attain the stage of an ascetic by cutting off the crown-lock with their own Mantra<sup>2</sup> (268) What need is there of sacrificial<sup>3</sup> or funeral<sup>4</sup> rites or ritual worship<sup>4</sup> for those purified by divine knowledge.<sup>5</sup> For those, who act as they please, there is no fault<sup>6</sup> (269). The disciple, devoid of all contraries,<sup>7</sup> of tranquil mind because desireless, may, as he pleases, roam the earth, the visible image of Brahman (270). He will think of everything, from Brahmā to a blade of grass, as the form of the Brahman,<sup>8</sup> and, meditating upon the Supreme in himself, will forget all name and form (271). Homeless, merciful, fearless, devoid of attachment, claiming nothing as his own, devoid of egoism, the ascetic will move about the earth (272). He is free of all injunctions and prohibitions. He shall not strive to attain what he has not, nor to protect what he has. He knows himself He is equally unaffected by either joy or sorrow He is calm, the conqueror of himself, and free from all desires (273). His soul is untroubled even in sorrow, desireless even in prosperity. He is ever joyful, pure, calm, independent

<sup>1</sup> Viśva-rūpa

<sup>2</sup> That is, the Brahma-Mantra. See p 236, note 13

<sup>3</sup> Yajña

<sup>4</sup> Śrāddha Pūjana On the contrary, disjunctive knowledge is inherent in ceremonial ordinances.

<sup>5</sup> Brahma-jñāna-viśuddhānām that is, for those whose nature is purified by the knowledge of Brahma tattva.

<sup>6</sup> Pratyavāya, from prati+ava+i=to go downwards, hence detriment, decrease, omission, fault, etc. Such a one acts prompted by the divine light in him.

<sup>7</sup> i e, devoid of the sense of happiness and misery, etc.

<sup>8</sup> Sat=Truth, Being=Brahman

and unperturbed He will hurt no living thing, but will be ever devoted to the good of all being He is free from anger and fear, with his senses under control and without desire He strives not for the preservation of his body He is not obsessed by any longing (274-275) He will be free from grief and resentment, equal to friend and foe, patient in the endurance of cold and heat, and to him both honour and disgrace are one and the same (276) He is the same in good or evil fortune, pleased with whatsoever, without effort, he may obtain <sup>1</sup> He is beyond the three attributes,<sup>2</sup> and ignorance,<sup>3</sup> free of covetousness, and (wealth) he will hoard not <sup>4</sup> (277) He will be happy in the knowledge that, as the unreal universe, which is not Sat, has its support in Sat or the Truth,<sup>5</sup> so the body has the Spirit as its support (278) He attains Liberation by the realization that the Spirit is completely detached from the organs of sense which function each its own way, and is the witness of that which is done <sup>6</sup> (279)

<sup>1</sup> That is, whatever comes to him

<sup>2</sup> Nis-traigunya Tri-guna, the three qualities of manifested being, are Sattva, Rajas, Tamas The state of possession of the three qualities is Traigunya, which is Sakāma and that of freedom from them Nis-traigunya

<sup>3</sup> Nir-vikalpa, which, Bhārati says, means here devoid of imaginings (Kalpanā) Vikalpa, according to Yoga-Sūtra (1, 9), is a notion conveyed by mere words, but of which there is no corresponding real object

<sup>4</sup> Asamcayī Asamcayī is a person who makes provision for the uncertainty of the future not necessarily in a bad sense An Asamcayī leaves the future to take care of itself So Jesus said "Take no heed for the morrow" which is Yoga practice

<sup>5</sup> Satya—that is, the Supreme spirit=Paramātmā Ātmā=Self or Spirit. "Supported" (Upāśritya) for the Self is the support of all (Āśraya) In it which is the eternally enduring Sat are the changing passing forms which are Asat The term unreal leads to misconception Asat is the contrary of Sat, and Sat is that which endures As to 'Reality' see *World as Power* by the author

<sup>6</sup> The intelligent man becomes aware that his spirit is distinct from the body, and in no way dependent on it (see Chapter VIII, Part XII,

The ascetic should not touch any metal, and should avoid calumny, untruth, jealousy, all dallying with woman, and all discharge of seed (280). He should regard with an equal eye worms, men, and Devas. The ascetic wanderer should know that Brahman is in everything that is done (281). He should eat without making any distinction as to the fitness of place, time, or person, food whether it comes from a Vipra<sup>1</sup> or Candāla,<sup>2</sup> or from any other source or person whatsoever (282). The ascetic, though passing his time as he pleases, should study the Scriptures relating to the Self<sup>3</sup> and in meditation upon the nature of That<sup>4</sup> (283). The corpse of an ascetic should on no account be cremated. It should be worshipped with scents and flowers, and then either buried or sunk into water (284). O Devī! the inclination of those men who have not attained union with the Supreme Spirit,<sup>5</sup> and who ever seek after enjoyment, is by nature turned towards the path of action<sup>6</sup> (285).

They remain attached to the practice of meditation, ritual worship, and recitation. Let them who are strong in their faith therein know that to be the best for them (286). It is on account of them<sup>7</sup> that I have spoken of various rites for the purification of the heart, and have with the same object

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of the Chāndogya-Upanisad). And so, according to the Vedānta—*Ātmā sākṣī ceta kevalo nirguṇasca*—"the Spirit is the one, intelligent; attributeless witness," and to its permanency is due, to use Kantian phraseology, the cause of "the synthetic unity of apperception".

<sup>1</sup> *Vide* p. 250, note 6.

<sup>2</sup> *Vide* p. 51, note 5.

<sup>3</sup> *Adhyātma-śāstra*, such as the Vedānta and the like.

<sup>4</sup> *Tattva*—that is, *Brahma-tattva*.

<sup>5</sup> *Aprāpta-yoga*—that is, those who have not got Yoga, that is, *Brahma-jñāna*.

<sup>6</sup> *Karma*—that is, *Karma-kāṇḍa*, in worship, ritualism.

<sup>7</sup> That is, in the case of the *Aprāpta-yoga*.



## CHAPTER IX

### THE TEN SACRAMENTS

THE Adorable Sadā-śiva said:

O Virtuous One<sup>1</sup> I have spoken to Thee of the custom and religious duties appropriate to the different castes<sup>2</sup> and stages of life<sup>3</sup>. Do thou now listen whilst I tell Thee of the purificatory rites<sup>4</sup> of the different castes (1). Without such rites, O Devī<sup>1</sup> the body is not purified, and he who is not purified may not perform the ceremonies relating to the Devas and the Pitṛs<sup>5</sup> (2). Therefore it is that men of every caste, commencing with the Vipras,<sup>6</sup> who desire their welfare in this life and hereafter, should, in all things and with care, perform the purificatory rites<sup>7</sup> which have been ordained for their respective castes (3).

The ten purificatory ceremonies<sup>7</sup> are those relating to conception,<sup>8</sup> pregnancy,<sup>9</sup> and birth<sup>10</sup> of the child; the giving

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<sup>1</sup> Su-vrate—i.e., Thou all of Whose Vratas are good.

<sup>2</sup> Varna

<sup>3</sup> Āśrama.

<sup>4</sup> Samskāra or Sacraments. See *Śakti and Śākta*.

<sup>5</sup> The manes of deified ancestors.

<sup>6</sup> Brāhmanas is, in ordinary language, the equivalent. Strictly Vipra is one who has learnt the Vedas and Brāhmana is he who knows the Brahman

<sup>7</sup> Samskāra (described in this Chapter)

<sup>8</sup> Jīva-seka, or Garbhādhāna.

<sup>9</sup> These are Pumsavana and Simantonnayana.

<sup>10</sup> Jāta-karma.



of its name,<sup>1</sup> its first view of the sun,<sup>2</sup> its first eating of rice,<sup>3</sup> tonsure,<sup>4</sup> investiture,<sup>5</sup> and marriage<sup>6</sup> (4)

The Śūdras and mixed<sup>7</sup> castes have no sacred thread, and but nine purificatory ceremonies, for the twice-born classes there are ten (5) O Beautiful Lady,<sup>8</sup> all observances, whether they be daily,<sup>9</sup> occasional,<sup>10</sup> or voluntary,<sup>11</sup> should be performed according to the injunctions of Shambhu<sup>12</sup> (16) O Dear One! I have already, in My form as Brahmā, spoken of the rules appropriate to the purificatory and other observances (7), and of the Mantras appropriate to the various purificatory and other observances, according to the differences in caste (8)

In the Satya, Tretā, and Dvāpara Ages,<sup>13</sup> the Mantras, O Kālīkā<sup>1</sup> were in their application preceded by the Pranava<sup>14</sup> (9), but in the Kali Age, O Supreme Devī! the decree of Śamkara is that man do perform all rites with the aid of the same Mantras, but preceded by the Māyā Bija<sup>15</sup> (10) All Mantras in the Nigamas,<sup>16</sup> Āgamas,<sup>16</sup> Tantras,<sup>16</sup> Samhitās<sup>16</sup>

<sup>1</sup> Nāma-karana

<sup>2</sup> Niskrāmana

<sup>3</sup> Anna-prāsana or Annāsana

<sup>4</sup> Cūdā-karana

<sup>5</sup> Upanayana

<sup>6</sup> Udvāha

<sup>7</sup> Sāmānya, or Varna-samkara (Bhāratī)

<sup>8</sup> Varārohā—also a high-born woman

<sup>9</sup> Nitya

<sup>10</sup> Naumittika

<sup>11</sup> Kāmya, rites performed with a specific object (Kāma) That is to give something particularly desired

<sup>12</sup> Śiva

<sup>13</sup> See *Introduction to Tantra Śāstra*, p 36

<sup>14</sup> Omkāra (see *ibid*)

<sup>15</sup> Hrim

<sup>16</sup> See *Principles of Tantra*

and Vedas, have been spoken by Me. Their employment,<sup>1</sup> however, varies according to the Ages (11). For the benefit of men of the Kali Age, men bereft of energy and dependent for existence on the food they eat, the Kula doctrine, O Auspicious One! is given (12).

I will now speak to Thee in brief of the purificatory and other rites, suitable for the weak men of the Kali Age, whose minds are incapable of continued effort (13). Kuśaṇḍikā<sup>2</sup> precedes all auspicious ceremonies. I shall, therefore, O Adored of the Devas! speak firstly of it. Do Thou listen (14). In a clean and pleasant spot, free from husks and charcoal,<sup>3</sup> let the wise one make a Square,<sup>4</sup> the sides of which are of one cubit's length (15). Then draw in it three lines from the West to East (of the Square). Let him then sprinkle water over them, uttering meanwhile the Kūrca<sup>5</sup>—Bija. Then Fire should be brought to the accompaniment of the Vahni Bija<sup>6</sup> (16). The Fire, when so brought, should be placed by the side of the Square, the Sādhaka mentally saying the Vāgbhava Bija<sup>7</sup> (17). Then, taking up a piece of burning wood with the right hand from the Fire, he should put it aside as the share of the Rākṣasas,<sup>8</sup> saying:

### MANTRA

Hrīm: Salutation to the Raw-meat eaters: <sup>9</sup> Svāhā (18).

<sup>1</sup> Prayoga, or application.

<sup>2</sup> From Kuśa + kṇḍikā. The rite by which the Fire is purified for all the different kinds of Homa.

<sup>3</sup> So that the ground be smooth for the making of the sṥhaṇḍila.

<sup>4</sup> Sṥhaṇḍila is a Vedī or low altar square in shape.

<sup>5</sup> Hūm.

<sup>6</sup> Raṁ.

<sup>7</sup> Aim.

<sup>8</sup> The share of the Rākṣasas (Demonic beings) should be put away on the South of the Sṥhaṇḍila (Bhāratī).

<sup>9</sup> Hrīm Kravyādebhyo Namah: Svāhā.

The worshipper, lifting up the consecrated Fire with both hands, should place it in front of him on the three lines (above mentioned), inwardly reciting the while the Mâyā-Bija<sup>1</sup> before the Vyāhrtis (19) Grass and wood should then be thrown upon the Fire to make it blaze, and two pieces of wood should be smeared with ghee and offered as an oblation to it Thereafter Fire<sup>2</sup> should be named according to the object of the rite,<sup>3</sup> and then meditated upon as follows (20)

### DHYĀNA

Ruddily effulgent like the young Sun, with seven tongues and two crowned heads of matted hair, seated on a goat, and holding, in his hand his weapon Śakti<sup>4</sup> (21)

Having so meditated upon the Carrier of oblations,<sup>5</sup> He should be thus invoked with joined palms (22)

### MANTRA<sup>6</sup>

Hrīm Come, O Carrier of Oblations to all the Immortals! Come with the Munis and Thy followers, and protect the sacrifice I make obeisance to Thee Svahā (23)

<sup>1</sup> That is, Hrīm Bhūh Bhuvah Svah Hrīm to the terrestrial, atmospheric, and celestial worlds As the Vaidika-Sādhaka says, "Om Bhūh Bhuvah Svah," the Tāntrika here substitutes for Om the Bija of Mahāmāyā, or Hrīm, and contemplates Her as the manifested Active Brahman pervading the three worlds which are Its revealed form

<sup>2</sup> Dhanamjaya

<sup>3</sup> The *Śaṭ-karma-dīpikā* says that, in Pūrṇāhuti, Fire is called Mṛda, in Śānti-kriyā, Vara-da, in Pusti-kriyā, Bala-da, in Abhicāra, Krodha, in Vaśi-karana, Kāma-da, in Vara-dāna, Cūḍaka in Lakṣa-homa, Vahnī, in Koti-homa, Hutāśana

<sup>4</sup> The Śakti is the name of the weapon of Agni, as Pāśa is that of Varuna

<sup>5</sup> Havya-Vāhana, or Havya-vaha—Fire Carries the oblation to the Devas

<sup>6</sup> Hrīm chi chi sarvāmara-havya-vāha munibhūh sva-ganaḥ saha adhvaram rakṣa rakṣa Namah Svāhā.

Brahmā should then say, "I protect," and if there is no Brahmā present, then the performer of the sacrifice should, for the success of the sacrifice, make an image with Darbha grass of the Vipra,<sup>1</sup> and himself say this (31). The worshipper should then invoke the Brahmā, saying, "O Brahman, come here, come here!" and, after doing honour to him by offering water for washing his feet and the like,<sup>2</sup> let him supplicate him, saying, "So long as this sacrifice be not concluded, do Thou deign to remain here," and then make obeisance to him (35). He should then sprinkle the space between the North-East corner<sup>3</sup> of the fire and the seat of Brahmā three times with water taken in his hand, and should thereafter sprinkle the fire also three times, and then, returning the way he went, take his own seat. Let him then spread on the North side of the Square some Darbha grass with the ends of the blades towards the North (36-37). He should then place thereon the articles necessary for the sacrifice, such as the vessel<sup>4</sup> (filled with water) for sprinkling, and the vessel<sup>5</sup> containing ghee, sacrificial fuel,<sup>6</sup> and Kuśa grass. He should also place the sacrificial ladle<sup>7</sup> and spoon<sup>8</sup> on the Darbha grass, and purify them by sprinkling water

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<sup>1</sup> Or Brāhmana. The Darbha or Kuśa grass is used for making images on other occasions also, thus if a man is lost and not heard of for 12 years his nearest kinsmen make an image of him with this grass and then cremate it when he is taken to be dead for all purposes.

<sup>2</sup> Pādya—the first offering to the guest, water to wash his feet, arghya, etc.

<sup>3</sup> Isāna

<sup>4</sup> Proksanī-pātra

<sup>5</sup> Ājya-sthālī

<sup>6</sup> Samidh, or samit-wood.

<sup>7</sup> Sruk.

<sup>8</sup> Sruva.

over them, and then, regarding them with a celestial gaze,<sup>1</sup> uttering the

## MANTRA

Hrām Hrīm Hrūm (38-39)

Then, with his right knee touching the ground, let him put ghee into the spoon with the ladle, and, thinking of the object of his desire let him offer three oblations saying the

## MANTRA

Hrīm To Viṣnu Svāhā <sup>2</sup> (40)

Taking again ghee in the same way, and meditating upon Prajāpati, oblations should be offered with ghee streaked across the fire from the corner of Agni <sup>3</sup> to that of Vāyu <sup>4</sup> (41) Taking ghee again and meditating on Indra,<sup>5</sup> let him offer oblations from the corner of Nairrīta <sup>6</sup> to that of Isāna <sup>7</sup> (42) O Devī! oblations should thereafter be offered to the North, the South, and to the middle of the fire, to Agni,<sup>8</sup> to Soma,<sup>9</sup> and to Agni and Soma together (43) Upon that three oblations should be offered, uttering the

<sup>1</sup> That is, without winking or moving the eyelids Divya-drsti = Celestial gaze, for the Deva's eyes are steadfast in regard, and winkless

<sup>2</sup> Hrīm Viṣnave Svāhā

<sup>3</sup> South-East

<sup>4</sup> North-West

<sup>5</sup> Puramdara—a name of Indra

<sup>6</sup> South-West.

<sup>7</sup> North-East

<sup>8</sup> Fire

<sup>9</sup> Moon As to Agni and Soma who share the same Havih see note 3, next page Nārāyana in his Comm on Hangsa Up says Agni=Ham=Pumān and Soma=Sah=Prakṛti

Having thus invoked Him, the worshipper should say, "O Fire! this is Thy place,"<sup>1</sup> and then worship Him, with appropriate offerings. He should then worship the seven licking Tongues<sup>2</sup> of Fire: Kālī,<sup>3</sup> Karālī,<sup>4</sup> Manojavā,<sup>5</sup> Su-lohita,<sup>6</sup> Sudhūmra-varnā,<sup>7</sup> Sphulinginī,<sup>8</sup> and Viśvanirūpini,<sup>9</sup> (24-25) Then, O Great Devī! the sides of the Fire should be thrice sprinkled with water from the hand, beginning from the East and ending at the North (26). Then the sides of the Fire, from the South to the North, should be thrice sprinkled with water, and following that the articles of sacrifice should be thrice sprinkled (27). Then spread Kuśa grass on the sides of the square, beginning with the East and ending with the North. The ends of the blades of grass on the North should be turned towards the North, and the rest of the grass should be placed with its ends towards the East (28). The worshipper should then proceed to the seat placed for the Brahmā,<sup>10</sup> keeping the Fire on his right, and, picking up with his left thumb and little finger a blade of Kuśa grass from the

<sup>1</sup> Vahne ayam te yonih.

<sup>2</sup> Sapta-jihva=seven-tongued—a name of Fire

<sup>3</sup> "The Black One," which brings about the end at the destined time (*Mārkaṇḍeya Purāna*, chap. xcix, Hymn to Agni).

<sup>4</sup> "The Dreadful One." The cause of the great Dissolution of the world (*ibid*).

<sup>5</sup> "Swift as thought," because of its quality of lightness (*ibid*).

<sup>6</sup> "The Ruddy One" (very red), which accomplishes the desires of created things (*ibid*).

<sup>7</sup> "Who is of a smoky colour," which destroys sickness amongst breathing things (*ibid*).

<sup>8</sup> "Having sparks of Fire" It is altogether shapeless The flame which grants prosperity (*ibid*).

<sup>9</sup> "That which makes manifest the Universe, bestows blessings on all breathing things" (*ibid*). The *Purāna* reads Viśvā or Viśva-śrī

<sup>10</sup> A Brāhmaṇa who is the Brahmā or chief priest at the ceremony

seat prepared for Brahmā, he should throw it along with the remaining blades of Kusa grass on the South side of the Fire, after uttering the

## MANTRA

Hrīm Parāvasu be expelled<sup>1</sup> (29-30)

(The performer of the sacrifice should then say to the Brahmā)

O Brahman<sup>2</sup> Lord of Sacrifices<sup>1</sup> be thou seated here  
This seat is made for thee

The Brahmā, saying "I sit," should then sit down, with his face turned towards the North (31)

After worshipping the Brahmā with scent, flowers, and the other articles of worship, let him be supplicated thus (32)

## MANTRA

O Lord of Sacrifices<sup>1</sup> protect the sacrifice O Brhaspati<sup>3</sup>  
protect this sacrifice Protect me also, the performer of this  
sacrifice O Witness of all acts<sup>4</sup> I bow to thee (33)<sup>4</sup>

<sup>1</sup> Nirastah Parāvasuh Parāvasu is the Hotā or Sacrificial priest of the Asuras His presence is an obstruction See *Śatapāta Br*, I 5 1-23 The Bhāṣya-kāra Guna-viṣṇu says that this is the place near the sacrificial Fire where preside the Rākṣasas, enemies of the sacrificial rite

<sup>2</sup> The Priests, or Rtviks, were in Vedic times divided into four classes—Adhvaryu, Hotā, Udgātā, and Brahmā The first and second performed the rites, the third sang the hymns, and the fourth (who was a Master of the Śāstras) superintended and rectified any errors, and averted any ill-effects He was known as Brahmā

<sup>3</sup> Guru of the Devas said in praise of Brahmā

<sup>4</sup> Karma-sāksin This is a request to the Brahmā to see that the ritual be correctly performed

## MANTRAS

Hrīm Salutation to Agni,<sup>1</sup>

Hrīm Salutation to Soma,<sup>2</sup>

Hrīm Salutation to both Agni and Soma,<sup>3</sup>

respectively Having performed these (preliminary) rites,<sup>4</sup> the wise one should proceed to that prescribed for the Homa sacrifice which is to be performed (44). The offering of oblations (as above described, commencing with the three offerings made to Viṣṇu and ending with the offering to Agni and Soma), is called Dhārā-Homa (45).

When making any offering, both the Deva, to whom the same is being made, and the thing offered should be mentioned, and upon the conclusion of the principal rite the priest should perform the Svista-kṛt<sup>5</sup> Homa (46). O Beautiful One! in the Kali Age there is no Prāyaścitta-Homa<sup>6</sup> The object thereof is attained by Svista-kṛt and Vyāhrti<sup>7</sup> Homas (47). O Devī! (for Svista-kṛt-Homa) ghee should be taken in manner<sup>8</sup> above mentioned, and, whilst mentally reciting<sup>9</sup> the name of Brahmā, oblation should be offered with the following:

<sup>1</sup> Hrīm Agnaye Namah

<sup>2</sup> Hrīm Somāya Namah

<sup>3</sup> Hrīm Agnī-somābhyām Namah These are two Vedic divinities who jointly eat one oblation Śruti says "Agnīsomīyam paśum-ālabheta"

<sup>4</sup> That is, offering of Āhuti

<sup>5</sup> Su-isat-kṛt = good-sacrifice-making, or that which makes the sacrifice good or faultless. This Homa is done to make the sacrifice Samīcina, that is free from defect The following is an example of the Mantra Hrīm Viṣṇave Svāhā havir idam Viṣṇave (Hrīm to Viṣṇu Svāhā this offering is to Viṣṇu) The principal rite is called Prakṛta-karma.

<sup>6</sup> Prāyaścitta-Homa is an expiatory oblation

<sup>7</sup> Vyāhrti—Bhūh, Bhuvah, and Svah (see p 174, note 4)

<sup>8</sup> That is, with the Sruva and Sruk (Bhāratī).

<sup>9</sup> Literally, remembering



## MANTRA

Hrīm O Deva of the Devas<sup>1</sup> do Thou make faultless any shortcomings that there may be in this rite, and anything done needlessly, whether by negligence or mistake Svāhā (48-49)

Then oblation should be offered to Fire, thus

## MANTRA

Hrīm O Fire<sup>1</sup> Thou art the Purificator<sup>1</sup> of all things Thou makest all sacrifices propitious,<sup>2</sup> and art the Lord of all Thou art the Witness of all sacrificial rites, and the Insurer of their success Do Thou fulfil all my desires Svāhā (50)

The sacrificing priest, having thus concluded the Svistakṛt-Homa, should thus (pray to the Supreme Brahman)

## MANTRA

O Supreme Brahman<sup>1</sup> O Omnipresent One<sup>1</sup> for the removal of the effects of whatsoever has been improperly done in this sacrifice, and for the success of the sacrifice, I am making this Vyāhṛti Homa

Saying this, he should offer three oblations with the three

## MANTRAS

Hrīm Bhuh Svāhā,  
Hrīm Bhuvah Svāhā,

<sup>1</sup> Pāvana

<sup>2</sup> Svistakṛt.

Hrīm· Svah Svāhā,<sup>1</sup>

Thereafter offering one more oblation with the

### MANTRA

Hrīm: Bhūh, Bhuvah, Svah Svāhā,<sup>2</sup>

the wise priest should, jointly with the giver of the sacrifice, offer the Complete Oblation<sup>3</sup> (51-53). If the latter has performed the sacrifice without a priest, he should offer the oblation himself. This is the rule in Abhiṣeka<sup>4</sup> and other observances (54). The Mantra for the Complete Oblation<sup>5</sup> is—

### MANTRA

Hrīm: O Lord of Sacrifice! may this sacrifice of mine be complete May all the Devatās of sacrifices be pleased and grant that which is desired: <sup>6</sup> Svāhā (55).

The wise one<sup>7</sup> should then, with the giver of the sacrifice, stand up, and, with a well-controlled mind, offer oblations with fruit and *pān* leaves, uttering the while the aforesaid Mantra (56).

<sup>1</sup> Salutation is made to the terrestrial, atmospheric, and celestial planes

<sup>2</sup> This is to all three planes

<sup>3</sup> Pūrṇāhuti. The last offering (āhuti) which completes the sacrifice (Yajña).

<sup>4</sup> Abhiṣeka—primarily means bathing, then sprinkling and initiating: here initiatory ceremonies.

<sup>5</sup> Pūrṇāhuti.

<sup>6</sup> After having uttered Māyā Bija, say. “Yajña-pate! may my yajna be complete, may the Devatās be pleased, may they grant adequate fruits!” The Mantra ends with the Śakti of Vahni (Svāhā).

<sup>7</sup> Matimān: by this the Yajña-sādhaka is meant (Bhāratī). the same meaning is given for learned one (Vidvān) in next verse.

The learned one should, after offering the Complete Oblation, perform Śānti-karma<sup>1</sup> Taking water from the sprinkling vessel, he should with Kusa grass sprinkle it over the heads of the persons present (57), reciting the

## MANTRA

May the water be very friendly to me, may Water be like a medicament to me, may Water preserve me always, Water is Nārāyaṇa<sup>2</sup> Himself (58) O Waters<sup>1</sup> as you grant happiness so do you make sure our food<sup>3</sup>

Having sprinkled water over the heads of those present with these two Mantras, a few drops of this water should be sprinkled on the ground (59)

## MANTRA

To those who are ever hostile to me, and to those to whom we are ever hostile, may Water be their enemy and engulf them (60)

Sprinkling a few drops of water in the North-East<sup>4</sup> corner the while repeating the above-mentioned Mantra, the Kusa grass should be put away, and with joined palms supplication should be made to the Carrier of Oblations<sup>5</sup> as follows (61)

<sup>1</sup> Śānti-karma is that which is done at the end of the rite the sprinkling of the assembly, the Mantras, the saying of "peace," "peace," "peace" (Śānti), etc. He who recites the Śānti Mantra does so for the benefit of the persons present, over whose heads he sprinkles the water (asperges)

<sup>2</sup> Viṣṇu

<sup>3</sup> This last portion is Vedic, and the first line of the Mantra cited in full in verse 150 Āpo hi sthā mayobhuvah iā ūrje dadhātana

<sup>4</sup> Isāna.

<sup>5</sup> Fire

## MANTRA

O Carrier of Oblations! do Thou grant unto me understanding,<sup>1</sup> knowledge,<sup>2</sup> strength, intelligence,<sup>3</sup> wisdom,<sup>4</sup> faith, fame, fortune, health, energy, and long life <sup>5</sup> (62).

Having thus prayed to Fire,<sup>6</sup> he should, O Śivā! be bidden to depart with the following (63):

## MANTRA

Sacrifice! do thou depart to the Lord of Sacrifice <sup>7</sup>

Eater of Oblations! do thou depart to the Sacrifice itself.

Lord of Sacrifice! do Thou depart to Thine own place  
and fulfil my desires (64)

Oh Agni, forgive me Svāhā.

After saying this Mantra an oblation of curds should be made and the fire should be moved to the South <sup>8</sup> (65).

Give a present <sup>9</sup> to the Brahmā,<sup>10</sup> and, after bowing to him respectfully, bid him go, and, with the ashes adhering to the ladle, the officiating priest should then make a mark <sup>11</sup> on his own forehead and on that of the giver of the sacrifice,

<sup>1</sup> Buddhī = Śāstrādi-tattva-jñāna—capacity to understand the essence of the Śāstras (Bhāratī)

<sup>2</sup> Vidyā—Ātma-jñāna, Self-knowledge

<sup>3</sup> Medhā = Dhāranāvatī dhīh—retentiveness of the mind

<sup>4</sup> Prajñā = Sārāsāra-viveka-naipunva—the power of discriminating the essential, spiritual wisdom

<sup>5</sup> Tejas—vigour.

<sup>6</sup> Viti-hotra—a name of Fire. The Eater of oblations, or the Carrier of oblations

<sup>7</sup> Lord of Sacrifice—i.e., Viṣṇu Do thou reach the place of Viṣṇu.

<sup>8</sup> The fire is moved by pouring curd on the North of the fire thus extinguishing the Fire on the North when there is fire on the South.

<sup>9</sup> Dakṣiṇā.

<sup>10</sup> That is, the Brāhmaṇa who looked after the ritual

<sup>11</sup> Tilaka.

uttering the Mantra "Hrīm, Klīm, Be propitious in every way" <sup>1</sup> (66-67) Then a flower should be placed on the head with the

### MANTRA

By the grace of Indra, of Agni, of the Maruts, Brahmā, the Vasus, the Rudras and Prajāpati, may there be peace, may there be prosperity <sup>2</sup>

Thereafter the giver of the sacrifice should, as his means allow, offer a gift <sup>3</sup> for the success of the sacrifice <sup>4</sup> and for the Kusandikā rite (68-69)

I have spoken to Thee, O Devī<sup>1</sup> of Kusandikā, which is the groundwork of all auspicious ceremonies, and which all Kula worshippers should with care perform at the commencement thereof (70)

O Auspicious One<sup>1</sup> I will now speak to Thee of Caru-karma, in order to insure that rites done in those families, in which the cooking of Caru <sup>5</sup> is a traditional practice in the performance of all rites, may be attended with success <sup>6</sup> (71) The pot for cooking Caru should be made of either copper or mud (72) In the first place, the articles should be consecrated according to the rules prescribed in Kusandikā, and then the pot of Caru should be placed in front of the worshipper (73) After careful examination to see that it is

<sup>1</sup> Hrīm Klīm Sarva-sānti-karo bhava This is addressed to the Tilaka

<sup>2</sup> To be recited when placing the flower on the head (*vide* next verse)

<sup>3</sup> Dakṣiṇa, given to the officiating priest

<sup>4</sup> That is, of the Homa and of the object (Prakṛta-karma) for which the preliminary Kusandikā is done

<sup>5</sup> Caru (see *post*) Caru = Devatārtham paramāṇnam (Bhārati)

<sup>6</sup> Hariharānanda-Bhārati says that this refers to Rtu-samskāra and other purificatory rites Caru is made with milk and rice

without holes and of a good surface, a blade of Kuśa grass<sup>1</sup> of the length of a Prādeśa<sup>2</sup> should be put in the pot (74). The rice should be placed near the Square,<sup>3</sup> and then, O Adored of the Devas<sup>4</sup> the names of such of the Devatās as are to be worshipped in each particular ceremony should be uttered in the dative case, followed by the words “to please Thee,”<sup>5</sup> and then “I take,” “I place in the pot,” and “I put water in,”<sup>6</sup> and then put four handfuls of rice in the name of each Devatā in the pot, and pour water over it (75-77). O Virtuous One!<sup>6</sup> milk and sugar should be added thereto, as is done in cooking. The whole should then be well and carefully cooked over the consecrated fire (78). And when he is satisfied that it is well cooked and soft, the sacrificial ladle, filled with ghee, should be let into it (79). Thereafter, placing the pot on Kuśa grass on the northern side of the Fire, and adding ghee to the Caru three times, the pot should be covered with blades of Kuśa grass (80). Then, putting a little ghee into the sacrificial spoon, a little Caru should be taken from the pot. With it Jānu-Homa<sup>7</sup> is done (81). Then after doing Dhārā Homa,<sup>8</sup> oblations should be made

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<sup>1</sup> Pavitra, or the pure thing. Kusa is so called because Garuda placed the celestial nectar (Amṛta) on blades of Kuśa grass.

<sup>2</sup> Prādeśa is the distance between the top of the thumb and the fourth finger outstretched.

<sup>3</sup> Sthandila

<sup>4</sup> Tvā justam

<sup>5</sup> The meaning of this Mantra is I take this handful of rice in the name of (the Deva), I put it in a pot in the name of (the same Deva), etc. After the name of the Devatā in dative say it is for him or his pleasure and then say the rest.

<sup>6</sup> Su-vrate. This word is by some translated “Virtuous”.

<sup>7</sup> The Homa is so called because it is performed with the right knee (Jānu) touching the ground.

<sup>8</sup> The ghee is poured from one corner of the Sthandila (the altar on which Homa is done) to the next but one—thus, from N.E. to S.W., from N.W. to S.E., from S.W. to N.E., and from S.E. to N.W.

with the Mantras of the Devas, who are directed to be worshipped in the principal rite (82) Completing the principal Homa after performance of Svīsta-kṛt-Homa,<sup>1</sup> expiatory Homa<sup>2</sup> should be performed, and the rite thus completed (83) In the sacramental<sup>3</sup> and consecratory<sup>4</sup> ritual this is the method to be observed In all auspicious ceremonies it should be followed for the complete success thereof (84)

Now O Mahā-māyā<sup>1 5</sup> I will speak of Garbhādhāna<sup>6</sup> and other rites I will speak of them in their order, beginning with Rtu-samskāra<sup>7</sup> Do Thou listen (85)

After performing his daily duties and purifying himself, (the priest) should worship the five Deities—Brahmā, Durgā, Ganesa, the Grahas,<sup>8</sup> and the Dīkṣāpālas<sup>9</sup> (86) They should be worshipped in the jars<sup>10</sup> on the East side of the square, and then the sixteen Mātṛkāś<sup>11</sup>—namely, Gaurī and others—should be worshipped in their order (87) The sixteen Mātṛkāś are Gaurī, Padmā, Śacī, Medha, Sāvitrī, Vijayā, Jayā, Deva-senā, Svadhā, Svāhā, Śānti, Pustī, Dhṛti, Ksamā,

<sup>1</sup> See p 258, note 5

<sup>2</sup> Prāyascittātṃaka—that is, the Vyāhṛti Homa, which, according to this Tantra, is the equivalent of Prāyascitta

<sup>3</sup> Samskāra

<sup>4</sup> Pratisthā

<sup>5</sup> The Devī as the Great Māyā

<sup>6</sup> See next note

<sup>7</sup> The rite (purification of the menses) precedes the Garbhādhāna, or Puberty rite, which takes place on the fifth day after their appearance Garbhādhāna is, literally, the placing of the seed in the womb, which is preceded by the rite of that name

<sup>8</sup> The nine Planets As to the Tattva of these see *Tantrarāja* (Tantrik Text, Vol 12) Chs 35 and 36

<sup>9</sup> See p 172, note 4 According to the *Dharma-Samgraha* ("Anecdota Oxoniensia," Vol 1, part v, verses 8, 9)—a collection of Buddhist technical terms—there are four, eight, ten, or fourteen Dīkṣāpālas, or Loka-pālas, or Regents of the Quarters

<sup>10</sup> That is, five jars placed there for these Devas (Bhārati)

<sup>11</sup> Some read as Pustī and Dhṛti for Śānti and Ksamā

the worshipper's own tutelary Devatā,<sup>1</sup> and the family Devatā<sup>2</sup> (88).

### MANTRA

May the Mothers that cause the joy of the Devas come and bring all success to weddings, Vratas,<sup>3</sup> and Yajñas<sup>4</sup> May they come upon their respective carriers,<sup>5</sup> and in all the fulness of their power,<sup>6</sup> in their benign aspect, and add to the glory of this festival (89-90)

Having thus invoked the Mothers and worshipped them to the best of his powers, the priest should make five or seven marks with vermillion and sandal paste on the wall, at the height of his navel, and within the space of a Prādeśa<sup>7</sup> (91).

The wise one should then, whilst breathing the three Bijas—Klīm, Hrīm, and Śrīm—pour an unbroken stream of ghee from each of the said marks, and there worship the Deva Vasu<sup>8</sup> (92) The wise man, having thus made the Vasudhāra<sup>9</sup> according to the directions which I have given, and having made the Square<sup>10</sup> and placed the Fire thereupon, and consecrated the articles requisite for Homa, should then cook the excellent Caru (93) Caru which is cooked in

<sup>1</sup> Ātma-devatā

<sup>2</sup> Kula-devatā.

<sup>3</sup> Devotions

<sup>4</sup> Sacrifices

<sup>5</sup> The Vāhana, or vehicle, of the Deva, as Garuda of Viṣṇu, etc.

<sup>6</sup> Yāna-śakti-samārūdhā. This compound word may also mean "seated on their respective vehicles and attended by their respective Śaktis".

<sup>7</sup> See p. 264, note 2

<sup>8</sup> There are eight Vasus Cedi-rāja, or Indra, is here referred to (see Bhakta, 399).

<sup>9</sup> That is, the mark like the lower half of an ellipse, within which the five or seven marks are placed across it in a straight line, and from which the ghee is poured (see verse 92)

<sup>10</sup> Sthandila.



this (Rtu-samskāra) is called Prājāpatya, and the name of this Fire is Vāyu After concluding Dhārā Homa,<sup>1</sup> the rite of Rtu-samskāra should be begun (94) Three oblations of Caru should be offered with the

## MANTRA

Hrīm To Prajāpati Svāhā <sup>2</sup>

Then one oblation should be offered with the following (95)

## MANTRA

May Viṣṇu grant thee power to conceive May Tvastā give the form or limbs (of the child) May Prajāpati sprinkle <sup>3</sup> it, and may Dhātā give thee power to bear <sup>4</sup> (96)

Thus oblation should be made with either ghee or Caru, or with ghee and Caru, and should be offered meditating upon the Sun, Viṣṇu, and Prajāpati (97)

<sup>1</sup> See p 264, note 8

<sup>2</sup> Hrīm Prajā-pataye Svāhā

<sup>3</sup> i e, with my seed

<sup>4</sup> Viṣṇur yonim kalpayatu, Tvastā rūpāni pimsatu, Āsinchatu Prajāpatir Dhātā garbham dadhātu te

"May Viṣṇu make the Yoni capable of offspring, may Tvastā give the visible shapes, may Prajāpati sprinkle, may Dhātā support thy uterus" This Mantra is in *Bṛhadāraṇyaka Upaśad*, Adhyāya VI, Brāhmaṇa IV, verse 21, and the Mantra in verse 98 follows this—the two, in fact, make one Mantra Garbhādhāna is ordinarily performed by the husband after Ritusnāna The *Bhavadēva Paddhati* gives the meaning of the first Mantra as follows O wife! may Vāsudeva make thy Yoni capable of bearing (Prasava-samarthām karotu), may Tvastā make the forms (Rūpāni) manifest (Pimsatu=Prakāśayatu) May Prajāpati sprinkle into the Yoni as much seed as will lead to conception May Dhātā (Āditya) hold (Dadhātu=dhārayatu) thy womb (Garbham)

## MANTRA

May Sinīvālī<sup>1</sup> give support to thy womb, may Sarasvatī<sup>2</sup> give support to thy womb, may the two Áśvins,<sup>3</sup> who wear garlands of lotuses, give support to thy womb<sup>4</sup> (98).

Meditating upon the Devīs Sinīvalī and Sarasvatī and the two Áśvins, excellent oblations should be offered with the above Mantra, followed by Svāhā (99). Then oblation should be offered to the sanctified Fire, meditating upon Sūrya<sup>5</sup> and Viṣṇu with the

## MANTRA

Klīm, Strīm, Hrīm, Śrīm Hūm: Grant conception to her,<sup>6</sup> who desires a son: Svāhā (100).

Then, meditating upon Viṣṇu, oblations should be offered with the following:

## MANTRA

As this widely extended Earth<sup>7</sup> ever carries a full womb, do thou likewise carry for ten months until delivery. Svāhā (101).

<sup>1</sup> The Vedic Devatā of conception Garbham dehi, *i.e.*, hold the womb. Sinīvālī is the Tīthi preceding Amāvasyā (new moon day) or the digit of the moon seen on the Caturdaśī day as it enters the new moon period.

<sup>2</sup> Brāhmī, Śakti of Brahmā

<sup>3</sup> Celestial Physicians.

<sup>4</sup> In the *Bṛhadāranyaka-Upansad*, from which these Mantras are taken, they are said by the husband desirous of offspring when he places his mouth on hers. The *Bhavadeva-Paddhati* gives the meaning as follows: Oh Sinīvālī! hold the womb of this wife of mine (that is remove her barrenness) Oh Sarasvatī! hold the womb O wife! may the two lotus-garlanded Devas, the Asvins, impregnate thee.

<sup>5</sup> The Sun.

<sup>6</sup> Here the name of the wife is given in the dative case.

<sup>7</sup> Prthivī. She is the mother of all and always giving forth Her offspring. Be like Her.

Meditating upon the Supreme Viṣṇu, let a little more ghee be thrown into the Fire with the following

## MANTRA

Viṣṇu! do Thou in Thy excellent form put into this woman an excellent son Svāhā (102)

And, uttering the following

## MANTRA

Klim, Hrīm, Klim, Hrīm, Strīm, Hrīm, Klim, Hrīm let the husband touch his wife's head <sup>1</sup> (103) Then the husband, surrounded by a few married women having sons,<sup>2</sup> should place both hands on the head of his wife, and, after meditating on Viṣṇu, Durgā, Vīdhī,<sup>3</sup> and Sūrya,<sup>4</sup> place three fruits on (the cloth of) her lap Thereupon he should bring the ceremony to a close by making Svista-kṛt oblations and expiatory rites <sup>5</sup> (104-105) Or the wife and husband may be purified by worshipping Gaurī and Śamkara in the evening, and by giving oblations to Sun (106)

I have now spoken of Rtu-samskāra Now listen to that relating to Garbhādhāna (107) On the same night,<sup>6</sup> or on some night having a date of an even number,<sup>7</sup> after the

<sup>1</sup> Literally, let him, after reciting Māyā-Bija, preceded and followed by Kāma, and vadhū preceded and followed by Māyā, and then Kāma and Māyā, touch her head

<sup>2</sup> Pati-putra-vatī—a woman whose husband and children are living

<sup>3</sup> Brahmā

<sup>4</sup> The Sun

<sup>5</sup> To remedy mistake or error during the ceremony

<sup>6</sup> The night of the day the Rtu-samskāra has been done

<sup>7</sup> Yugma—that is, a “coupled night,” or a night on a date with an even number, such as the second or fourth of a month, as distinguished from uneven dates, such as the first or third It is believed that union on

ceremony, the husband should enter the room with his wife, and, meditating on Prajāpati, should touch his wife and say:

### MANTRA

Hrīm: O Bed! be thou propitious for the begetting of a good offspring of us two (108-109).

He should then with the wife get on the bed, and there sit with his face towards the East or the North. Then, looking at his wife, let him embrace her with his left arm, and, placing his right hand over her head, let him make Japa of the Mantra on the different parts of her body (as follows) (110): Let him make Japa over the head of the Kāma-Bīja <sup>1</sup> a hundred times; over her chin of the Vāgbhava-Bīja <sup>2</sup> a hundred times; over the throat of the Ramā-Bīja <sup>3</sup> twenty times; and the same Bīja a hundred times over each of her two breasts (111). He should then recite the Māyā-Bīja <sup>4</sup> ten times over her heart, and twenty-five times over her navel. Next let him place his hand on her member,<sup>5</sup> and recite jointly the Kāma <sup>6</sup> and Vāgbhava-Bījas <sup>7</sup> a hundred and eight times, and let him similarly recite the same Bījas over his own member <sup>8</sup> a hundred and eight times; and then, saying the Bīja "Hrīm,"

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an even date is productive of a son, and on an uneven date of a daughter. Here the even number is as counted from the day of the Rtu-samskāra, the second, fourth, or sixth day, and so on, counted from that day.

<sup>1</sup> Klīm.

<sup>2</sup> Aim.

<sup>3</sup> Śrīm

<sup>4</sup> Hrīm.

<sup>5</sup> Yoni.

<sup>6</sup> Klīm.

<sup>7</sup> Aim.

<sup>8</sup> Linga.

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<sup>1</sup> Klīm

<sup>2</sup> Aīm

<sup>3</sup> Śrīm

<sup>4</sup> Hrīm

<sup>5</sup> Yoni.

<sup>6</sup> Klīm.

<sup>7</sup> Aīm.

<sup>8</sup> Linga.

let him open her member,<sup>1</sup> and let him go into her with the object of begetting a child (112-113) The husband should, at the time of the spending of his seed, meditate on Brahmā, and, discharging it below the navel into the Raktikā nādi in the Cit-kunda,<sup>2</sup> he should at the same time recite the following (114-115)

### MANTRA

As the Earth is pregnant of Fire, as the Heaven is pregnant of Indra, as Space is pregnant of the Air it contains, so do thou also become pregnant <sup>3</sup> (by this my seed) (116)

If the wife then, or at a subsequent period, conceived, the householder, O Maheśvarī<sup>4</sup> should perform in the third month after conception the Pumsavana rite (117) After the performance of his daily duties, the husband should worship the five Devas <sup>4</sup> and the heavenly Mothers, Gaurī and others,<sup>5</sup> and should make the Vasudhārā <sup>6</sup> (118)

The wise one should then perform vriddhi Śrāddha,<sup>7</sup> and, as aforementioned, the ceremonies up to Dhārā-Homa,<sup>8</sup> and then proceed to the Pum-savana rites (119) The Caru

<sup>1</sup> Vikāśya māyayā yonim

<sup>2</sup> The Cit-kunda is described to be that part of the uterus "which is below the navel" (Bhārati) The *Vaidyaka-ratna-mālā* speaks of the Raktikā-nādi as the one which is of the colour of blood

<sup>3</sup> Yathāgninā sagarbhā bhūr, daur, yathā Vajra-dhārīnā,

Vāyunā dig garbha-vatī, tathā garbha-vatī bhava

<sup>4</sup> Brahmā, and the others (H Bhārati), that is Visnu, Rudra, Isāna, Sadāśiva

<sup>5</sup> The Mātṛlās see p 265

<sup>6</sup> Vide ante, p 266, note 9

<sup>7</sup> Performed on all auspicious occasions, the same as Ābhyudayaika-Śrāddha

<sup>8</sup> See p 264, note 8

prepared for Pūṁsavana<sup>1</sup> is called "Prājāpatya," and the fire is called Candra<sup>2</sup> (120). One grain of barley and two Māsa<sup>3</sup> beans should be put into curd made from cow's milk, and this should be given to the wife to drink, and, whilst she is drinking it, should be asked three times: "What is that thou art drinking, O gentle one?" (121). The wife should thrice make answer: "Hrīm: I am drinking that which will cause me to bear a son." In this manner the wife should drink three mouthfuls of the curd (122). The wife should then be led by women whose husbands and children are living<sup>4</sup> to the place of sacrifice, and the husband should there seat her on his left and proceed to perform Caru-Homa (123).

Taking a little Caru as aftermentioned,<sup>5</sup> and uttering the Māyā-Bija<sup>6</sup> and the Kūrca-Bija,<sup>7</sup> he should offer it as oblation, with the following:

### MANTRA

Do Thou destroy, do Thou destroy all those Bhūtas,<sup>8</sup> Pretas,<sup>9</sup> Piśācas,<sup>10</sup> and Vetālas,<sup>11</sup> who are inimical to conception

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<sup>1</sup> See p 250, note 9

<sup>2</sup> Moon.

<sup>3</sup> A kind of dhal.

<sup>4</sup> A woman none of whose children has died is Jivat-sutā. A blessing to a woman's Jivat-vatsā bhava—may you never lose a child, a Mrta-vatsā or woman who has lost a child cannot join in the rite.

<sup>5</sup> i e, in a sacrificial spoon (Bhārati).

<sup>6</sup> Hrīm.

<sup>7</sup> Hūm

<sup>8</sup> "Those who have been," the departed ghosts.

<sup>9</sup> "Those who have gone before," technically applied to those disembodied souls whose obsequial rites have not been performed.

<sup>10</sup> Filthy and malignant spirits.

<sup>11</sup> Spirits occupying the corpses of the dead

and destroyers of the child in the womb, and of the young  
Do Thou protect (the child in) the womb Svāhā (124-125)

Whilst reciting the above Mantra, meditate upon Fire,  
as Rāksoghna,<sup>1</sup> and meditating on Rudra and Prajāpati,<sup>2</sup>  
offer twelve oblations (126)

He should then offer five oblations with the

### MANTRA

Hrīm To Candra <sup>3</sup> Svāhā

And then, touching his wife's heart, let him say inwardly  
the Bijas Hrīm and Śrīm one hundred times (127) He  
should then perform Svīsta-kṛt Homa<sup>4</sup> and Prāyascitta,<sup>5</sup> and  
complete the ceremony Pañcāmṛta<sup>6</sup> should be given in the  
fifth month of pregnancy (128) Sugar, honey, milk, ghee,  
and curd in equal quantities make Pañcāmṛta It is needful  
for the purification of the body (129) Doing Japa of the  
Bijas Aum, Klīm, Śrīm, Hrīm, Hūm, and Lam, five times  
over each of the five ingredients, the husband, after mixing  
them together, should cause his wife to drink it<sup>7</sup> (130)

Then, in the sixth or eighth month, the Sīmantonayana<sup>8</sup>  
rite should be performed It may, however, be performed  
any time before the child is born (131) The wise one  
should, after performing the rites as aforementioned, do

<sup>1</sup> Destroyer of Rāksasas

<sup>2</sup> Brahmā

<sup>3</sup> The Moon—a name of Fire

<sup>4</sup> See p 258, n 5

<sup>5</sup> See p 258, n 6 That is, by Vyāhṛti Homa

<sup>6</sup> Five nectars, described in the next Śloka

<sup>7</sup> In the fifth month

<sup>8</sup> See p 250, note 9



Dhārā-Homa,<sup>1</sup> and sit with wife on a seat, and offer three oblations to Visnu, Sūrya, and Brahmā, saying:

### MANTRA

To Visnu: Svāhā, to the Effulgent One: <sup>2</sup> Svāhā, to Brahmā: <sup>3</sup> Svāhā (132)

Then, meditating on Candra,<sup>4</sup> let him offer seven oblations to Soma <sup>5</sup> into Fire under his name of Śiva (133). Then, O Śivā! he should meditate upon the two Āsvins, Vāsava,<sup>5</sup> Visṇu, Śiva, Durgā, Prajāpati,<sup>6</sup> and offer five oblations to each of them (134). The husband should after that take a gold comb, and comb back the hair on each side of the head and tie it up with the chignon <sup>7</sup> (135). He should, whilst so combing the hair, meditate upon Śiva, Visnu, and Brahmā, and pronounce the Māyā Bija <sup>8</sup> (136) and the

### MANTRA

O Wife! thou auspicious and fortunate one, thou of auspicious vows! do thou in the tenth month, by the grace

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<sup>1</sup> See p. 264, verse 82.

<sup>2</sup> Bhāsvat, or the Sun

<sup>3</sup> Dhātr.

<sup>4</sup> Moon

<sup>5</sup> Indra

<sup>6</sup> Brahmā.

<sup>7</sup> In old days the women used to dress the hair so as to divide it and let it hang on each side. The hair on each side was called Cūrṇakuntala. The portion tied up at the back was called Baddhakeśa. During pregnancy the side hair used to be tied up with the Baddhakeśa (cf. Bhakta, p. 411).

<sup>8</sup> Hrīm

of Visva-karma,<sup>1</sup> be safely delivered of a good child May thou live long and happy This comb, may it give thee strength and prosperity<sup>1</sup>

Saying this Mantra, the ceremony should be completed with Svīsta-kṛt-Homa<sup>2</sup> and other rites (137-138) Immediately after the birth of the son the wise one should look upon his face and present him with a piece of gold, and then in another room perform Dhārā Homa<sup>3</sup> in the manner already described (139) He should then offer five oblations to Agni, Indra, Prajāpati,<sup>4</sup> the Viśvadevas,<sup>5</sup> and Brahmā (140)

The father should thereafter mix equal quantities of honey and ghee in a bell-metal<sup>6</sup> cup, and, doing Japa of the Vāghbhava Bija<sup>7</sup> over it a hundred times, make the child swallow it (141) It should be put into the child's mouth with the fourth finger of the right hand, with the following

<sup>1</sup> The divine Architect, son of Brahmā

<sup>2</sup> See p 258, n 5

<sup>3</sup> See p 258, n 6

<sup>4</sup> Prajāpati is usually an epithet of Brahmā It is also an epithet of Viśva-karmā, the divine Architect, also of Viśnu Here Prajāpati is used for Viśnu

<sup>5</sup> Viśva-devas According to the *Mahābhārata*, they are the following (1) Vasu, (2) Satya, (3) Kratu, (4) Dakṣa, (5) Kāla, (6) Kāma, (7) Dhṛti, (8) Kuru, (9) Puru-ravas, and (10) Ārdrava The Smṛti says in *Istīśrāddha*, Kratu and Dakṣa, in *Nāndī-mukha*, Satya and Vasu, in *Naimittika*, Kāla and Kāma, in *Kāmaja*, Dhṛti and Locana, and in *Pārvana*, Puru-ravas and Ārdrava are mentioned From the above it will be seen that Dhṛti and Locana of the Smṛti do not occur in the first list, which mentions Dhṛti and Kuru Some say they are twelve, thus avoiding the difficulty The *Amarakośa* says that the Viśva-devas are a class of Gana-devatās, and the *Śabda-Kalpa-Druma* under this head quotes Jātā-dhara, who gives the Ādityas (12 in number), the Viśva-devas (10), the Vasus (8), the Tūṣitas (36), the Bhāṣvaras (64), the Vāyus (49), the Mahārājikas (220), the Sādhyas (12), and the Rudras (11)

<sup>6</sup> Kāmsya, from Kamsa

<sup>7</sup> Aim

## MANTRA

Child, may thy life, vitality,<sup>1</sup> strength, and intelligence ever increase (142).

After performing this rite for the longevity of the child, the father should give him a secret name, by which at the time of the investiture with the sacred thread he should be called (142). The father should then finish the Jāta-karma<sup>2</sup> by the performance of the usual expiatory and other rites, and then the midwife should with firmness cut the umbilical cord (144). The period of uncleanness<sup>3</sup> commences only after the cord is cut; therefore all rites relating to the Devas and the Pitṛs<sup>4</sup> should be performed before the cord is cut (145). If a daughter is born, all the acts as above indicated are to be performed, but the Mantras are not to be said. In the sixth or eighth month the boy should be given the name by which he is usually known (146). At the time of naming of the child the mother should, after bathing him and dressing him in two pieces of fine cloth, come to and place him by the side of her husband, with his face towards the East (147). The father should thereupon sprinkle the head of the child with water taken up upon blades of Kuśa grass and gold, saying at the time the following:

## MANTRA

May Jāhnavī, Yamunā, Revā, the holy Sarsavatī, Narmadā, Varadā, Kuntī,<sup>5</sup> the Oceans and Lakes—all these

<sup>1</sup> Varchas = Vigour, Vitality, Energy, Firmness.

<sup>2</sup> Birth-rite (see p 250, note 10).

<sup>3</sup> Āśauca The period of uncleanness after the birth of a child, which begins after the cutting of the umbilical cord, is called Shubha Āśauca (auspicious āśauca), as opposed to the inauspicious uncleanness after a death.

<sup>4</sup> Ancestors.

<sup>5</sup> Sacred Indian Rivers Jāhnavī is a name of Gangā.

bathe thee for the attainment of Dharma, Kāma, and Artha <sup>1</sup> (149)

Om O Waters! inasmuch as you are the grantors of happiness therefore do you make sure our food and do you enable us to see the Beautiful (150) <sup>2</sup>

Om, O Waters! you are most beneficent do you make us participators therein like unto a loving Mother (151) <sup>3</sup>

Om, O Waters! we go to enjoy of that essence <sup>4</sup> fully Do you produce enjoyment for us therein whereby all are pleased (152) <sup>5</sup>

The wise one should sprinkle water over the child, with the three preceding Mantras, and then, as aforesaid consecrate the fire and perform the rites leading up to Dhārā Homa in the manner already described, and then should offer five oblations (153) He should make the oblation to Agni, then to Vāsava,<sup>6</sup> then to Prajāpati,<sup>7</sup> then to the Viśva-Devas,<sup>8</sup> and then to Brahmā, into Vahni under his name of Pārthiva (154)

<sup>1</sup> Spiritual Merit, Fulfilment of Desire and Wealth—that is, May thou be pious and wealthy, and may all your desires be gratified

<sup>2</sup> Ranāya=Ramanīyāya=Parabrahmane The meaning of the Mantra is—"O waters! inasmuch as you lead to happiness, do you therefore unite us with (give us) the means of sustenance in this world, and unite us with the most excellent Brahman in the next" (Bhāratī)

<sup>3</sup> The meaning is—"O waters! as mothers, prompted by their affection, give enjoyment of good things to their children, equally so do thou grant us enjoyment of your beneficent Rasa" (Bhāratī)

<sup>4</sup> Rasa is the essence of the water which brings satisfaction This may be physical but it is more than that The feeling of pleasure produced by the water is itself a form of the Supreme Bliss of which water is a form

<sup>5</sup> The meaning of the Mantra is—"O waters! give us our enjoyment in that Rasa whereby you please the whole Universe, that we may get Satisfaction therein" (Bhāratī)

<sup>6</sup> Indra

<sup>7</sup> Here, Viśnu

<sup>8</sup> See Agni Purāna, Ganabheda Adhyāya, also p 275, note 5

Then, taking the son in his lap, the wise father should speak into his right ear an auspicious name<sup>1</sup>—one that is short, and that can easily be pronounced (155). After whispering the name three times into the son's ear, he should inform the Brāhmanas who are present, of it, and then conclude the ceremony with Svīsta-kṛt-Homa and the other concluding rites (156)<sup>2</sup>.

For a daughter there is no Niskramaṇa, nor is Vṛiddhi Śrāddha necessary. The wise man performs the naming, the giving of the first rice, and tonsure of a daughter without any Mantra (157).

In the fourth or sixth month after birth, the Niskramaṇa Samskāra ceremony of the son should be performed (158).

After performing his daily duties, the father should, after bathing, worship Gaṇeśa, and then bathe and adorn his son with clothes and jewels, and, placing him in front of himself, pronounce the following (159).

### MANTRA

Brahmā, Viṣṇu, Śiva, Durgā, Gaṇeśa, Bhāskara<sup>3</sup> Indra, Vāyu, Kubera, Varuna, Agni, and Brhaspati:<sup>4</sup> May They always be propitious to this child, and may They always protect him when he goes forth (from the house) (160).

Having said this, he should take the child in his arms, and, preceded by vocal and instrumental music, and surrounded by his rejoicing kinsmen, take the son out of the

<sup>1</sup> The names given to Indian children are names of or words denoting attributes of Deity or such names as raise in the mind of the worshipper a pious thought. Similarly amongst Catholics a saint's name is always given.

<sup>2</sup> Taking the child outside the home to see the Sun.

<sup>3</sup> i e, Sūrya, the Sun.

<sup>4</sup> Guru of the Devas.

house (161) Going a little distance, he should show the Sun to the child, with the following (162)

## MANTRA

Om Yonder is the Eye (of Heaven) who excels even Shukra<sup>1</sup> in his effulgence, who is beneficent even to the Devas May we see him a hundred years May we live a hundred years<sup>2</sup> (163)

Having shown the Sun to his child, the father should return to his own house, and, after making offering<sup>3</sup> to the Sun, feast his kinsmen (164)

O Śivā<sup>1</sup> in the sixth or eighth month either the father's brother or the father himself should give the first rice to the child<sup>4</sup> (165) After worshipping the Devas and purifying fire as aforementioned, and duly performing the ceremonies leading to Dhārā Homa, the father should make five oblations into Fire, under his name of Śuci, to each of the following Devas He should make the oblations first to Agni, next to Vāsava, after him to Prajāpati,<sup>5</sup> then to the Visva-devas, and then the fifth Āhuti to Brahmā (166-168) He should then meditate upon the Devī Annadā,<sup>6</sup> and, after giving Her five oblations in Fire, place the son, adorned with clothes and

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<sup>1</sup> The planet Venus

<sup>2</sup> This should be the average age of man in the Kali Age, though, owing to the common violation of natural laws, it is the exception rather than the rule The text says 'one hundred autumn' (Saradaśatam) The reference seems to be to the autumnal festivities held all over India

<sup>3</sup> Arghya

<sup>4</sup> *Vide ante*, p 251, note 3

<sup>5</sup> Here, Visnu See *ante* page 277, Verse 154

<sup>6</sup> A form of the Devī, as the Giver of food

jewels, in his lap, and give him Pāyasa,<sup>1</sup> either in the same or in another room (169). The Pāyasa should be put into the child's mouth five times, uttering the Mantras for making oblations to the five vital airs<sup>2</sup>; and after that a little rice and curry should be put into the child's mouth (170). The ceremony should be brought to a close by the blowing of conches and horns<sup>3</sup> and other music, and by performing the concluding expiatory rite<sup>4</sup>.

I have done speaking of the rice-eating ceremony. I shall now speak of the tonsure ceremony<sup>5</sup>. Do Thou listen (171).

In the third or fifth year, according to the custom in the family, the tonsure of the boy should be performed for the success of the future sacramental rites<sup>6</sup> of the boy (172). The wise father should, after concluding the preliminary rites beginning with the worship of the Devas and leading up to Dārā Homa, place on the north side of the Fire, called Satya, a mud platter filled with cow-dung, tila-seeds, and wheat, also a little lukewarm water and a keen-edged razor (173-174).

The father should place the son on his mother's lap, the mother sitting on her husband's left, and, after saying the Varuna Bija<sup>7</sup> ten times over the water, rub the hair of the boy's head with lukewarm water. He should then tie the hair with two blades of Kuśa grass into a knot, uttering

<sup>1</sup> Rice boiled in milk, with sugar and a little ghee

<sup>2</sup> To Prāna, Svāhā, to Apāna, Svāhā, to Samāna, Svāhā, to Udāna, Svāhā, to Vyāna, Svāhā—that is, Salutation to the five Airs or functions of vital force as to which see author's *Serpent Power and World as Power*

<sup>3</sup> Tūrya

<sup>4</sup> i e , Vyāhrti Homa

<sup>5</sup> Cūdākarana

<sup>6</sup> Samskāra

<sup>7</sup> Vam

meanwhile the Māyā Bija<sup>1</sup> (175-176) Then, saying the Māyā and Laksmī Bijas<sup>2</sup> three times, he should cut off the knot with the steel razor and place it in the hands of the child's mother (177) The boy's mother should then take it with both hands and place it in the platter containing the cow-dung, and the father should then say to the barber "Barber, do thou at thine ease proceed with the shaving of the boy's hair, Svāhā" Then, looking at the barber, he should make three oblations, into Vahni<sup>3</sup> who is named Satya, to Prajāpati<sup>4</sup> (178-179) After the boy has been shaved by the barber he should be bathed and adorned with clothes and jewels, and placed near the fire on the left of his mother, and the father should, after performance of Svīsta-kṛt-Homa and the expiatory rites,<sup>5</sup> offer the Complete Oblation<sup>6</sup> (180-181) Then, uttering the following

## MANTRA

Hṛim O Child! may the Omnipresent Creator of the Universe grant thee well-being,  
he should pierce the ears of the boy with gold or silver needles (182) He should sprinkle the child with water, uttering the

## MANTRA

O Waters! As You grant, (as aforementioned)<sup>7</sup>,

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<sup>1</sup> Hṛim

<sup>2</sup> Hṛim and Śrīm

<sup>3</sup> Fire

<sup>4</sup> See p 275, note 4 After the worship of Fire oblation is offered into it to Prajāpati

<sup>5</sup> Prāyaścitta by means of Vyāhrti Homa

<sup>6</sup> Pūrṇāhuti followed by Sānti, Tilaka, (made of ashes mixed with ghee) and Dakṣiṇā

<sup>7</sup> The Mantra as in verse 59



and, after performing Śānti-Karma<sup>1</sup> and other rites, and making presents,<sup>2</sup> bring the ceremony to a close (183).

The sacramental rites from Garbhādhāna to Cūḍākaraṇa are common to all castes. But for Śūdras and Sāmānyas<sup>3</sup> they must be performed without Mantras (184)

In the case of the birth of a daughter, all castes are to perform the rites without Mantras. In the case of a daughter there is no Niskramana (185).

I will now speak of the Sacred Thread Ceremony<sup>4</sup> of the twice-born classes, by which the twice-born become qualified for performing rites relating to the Devas and Pitrs (186).

In the eighth year from conception, or the eighth year after birth, the boy should be invested with the sacred thread. After the sixteenth year the son should not be invested, and one so invested is disqualified for all rites (187).

The father versed in Śāstra should, after finishing his daily duties, worship the five Devas, as also the Mātṛis, Gaurī, and others, and make the Vasudhārā<sup>5</sup> (188). He should thereafter perform Vṛiddhi Śrāddha<sup>6</sup> for the satisfaction of the Devas and Pitrs,<sup>7</sup> and perform the rites, ending with Dhārā Homa,<sup>8</sup> as directed in the performance of Kuśaṇḍikā<sup>9</sup> (189)

The boy should early in the morning be given a little to eat; then his head, with the exception of the crown lock,

<sup>1</sup> Rite that produces tranquillity and averts evil.

<sup>2</sup> Dakṣiṇā

<sup>3</sup> i.e., mixed castes (see Chapter VIII, verses 4-6)

<sup>4</sup> Upavīta-kriyā, Upanayana.

<sup>5</sup> See *ante*, p. 266, note 9

<sup>6</sup> *Vide ante*, p. 271, note 7 Also called Ābhyudayika-Srāddhā.

<sup>7</sup> The manes.

<sup>8</sup> *Vide ante*, p. 258, verse 45.

<sup>9</sup> *Vide ante*, p. 263, verse 70

should be shaved, and after that he should be well bathed and decked with jewels and silken clothes (190)

The boy should then be taken to the Chāyā-mandapa<sup>1</sup> near Fire under his name of Samud-bhava, and there made to sit on a clean seat to the left (of his father or Guru) (191) The Guru should say "My son, do thou adopt Brahma-carya"<sup>2</sup> The disciple should say respectfully "I do adopt it" (192) The Preceptor should then with a cheerful mind give two pieces of Kāsāya<sup>3</sup> cloth for the long life and strength of mind of the gentle boy (193) Then when the boy has put on the Kāsāya cloth, he should, without speaking, give him a knotted girdle<sup>4</sup> made of three strings of Muñja or Kusa grass (194) On that the boy should say, "Hrīm, may this auspicious girdle prove propitious", and, saying this, and putting it round his waist, let him sit in silence before the Guru (195)

### MANTRA

This sacrificial thread is very sacred, Brhaspati of old first wore it Do thou wear this excellent white sacrificial thread which contributes to prolong life May it be for thee strength and courage (196)

With this Mantra the boy should be given a sacrificial thread made of the skin of the black buck,<sup>5</sup> as also a staff<sup>6</sup>

<sup>1</sup> i.e., a clean space with an awning over it

<sup>2</sup> Literally, Brahman-path Here the Āśrama so called which is that of the chaste student life To be the Dīkṣā Guru is the privilege of the father who may depute the office to another Brāhmana

<sup>3</sup> A cotton cloth of brick-red colour, as worn by Sannyāsīs One piece is for Dhoti or loin cloth and the other is Chādar or cloth for upper body

<sup>4</sup> Mekhalā Muñja grass is used to make ropes

<sup>5</sup> Worn by Sannyāsīs until as Aradhūtas they burn the sacred thread

<sup>6</sup> Dandā

made of bamboo, or a branch of Khadira, Palāśa, or Ksira tree (197). When the boy has put the sacred thread round his neck and holds the staff in his hand, the Guru should three times recite the

### MANTRA

“ O Waters! you are,” (rest as aforementioned),<sup>1</sup>

preceded and followed by Hrīm, and should sprinkle the boy with water taken with Kuśa grass, and fill the joined palms of the latter with water (198). After the boy has offered the water to Sūrya, the Guru should show the boy the Sun, and recite the

### MANTRA

“ Yonder is the Sun,” (as aforementioned) <sup>2</sup> (199)

After the boy has viewed the Sun, the Guru should address him as follows: “ My Son! place thy mind on my observances. I bestow upon thee my disposition <sup>3</sup> Do thou my child follow the observances with an undivided mind. May my word contribute to thy well-being ” (200). After saying this, the Guru, touching the boy’s heart, should ask, “ My Son! what is thy name? ” and the boy should make reply: “. . . Śarmā,<sup>4</sup> I bow to thee ” (201). And to the question of the Guru, “ Whose Brahmācārī <sup>5</sup> art thou? ” the disciple will reverently answer: “ I am thy Brahma-cārī ” (202) The Guru should thereupon say: “ Thou art the

<sup>1</sup> The Mantra is at verse 59.

<sup>2</sup> The Mantra is at verse 163.

<sup>3</sup> Citta.

<sup>4</sup> i. e., I am (so-and-so) Śarmā. Whenever an orthodox Brāhmaṇa is asked his name, he should give his first name, followed, by Sharmā. A Ksatriya should say Varmā, a Vaiśya, Bhūti (gupta), and a Sūdra, Dāsa.

<sup>5</sup> Student disciple of the second Āśrama

Brahma-cārī of Indra, and Fire is thy Ācārya ”<sup>1</sup> Saying this, the good Guru should consign him to the protection of the Devas (203) “ My Son! I give thee to Prajāpati, to Savitrī, to Varuna, to Prthivī, to the Viśva-devas,<sup>2</sup> and to all the Devas May they all ever protect thee ” (204)

The boy should thereafter go round the sacrificial fire and the preceptor, keeping both upon his right, and then resume his own seat (205) The Guru, O Beloved! should then, with his disciple touching him, offer five oblations into Fire named Samud-bhava to Five Devas (206)—namely, Prajāpati,<sup>3</sup> Śakra,<sup>4</sup> Vāsnu, Brahmā, and Śiva (207) When the oblations are offered into Fire, under his name of Samud-bhava, the names of each of the Devas should be pronounced in the dative, preceded by Hrīm and followed by Svāhā Where there is no Mantra mentioned, this method is to be followed in all cases (208) After this, oblation should be offered to Durgā, Mahālaksmī, Sundarī, Bhuvaneśvarī, and to Indra and the other nine regents of the quarters,<sup>5</sup> and Bhāskara<sup>6</sup> and the eight planets (209) The name of each of these should be

<sup>1</sup> Ācārya is instructor Fire is that because by doing Homā into Fire the boy makes progress in spiritual knowledge

<sup>2</sup> Vide ante, p 275, note 5

<sup>3</sup> Prajāpati—Lord of Creatures—in epithet in the Veda originally applied to Savitr, Soma, Tvastr, Hiranya-garbha, Indra, and Agni, afterwards the name of a separate Deva presiding over procreation (Manu, xii, 121), and the bestower of progeny and cattle Prajāpati is sometimes invoked as the Creator, and sometimes as one of the thirty-three Rsis It is also an epithet of the mental sons of Brahmā, who, according to Manu (i, 34), are Marici, Atri, Angirā, Pulastya, Pulaha, Kratu, Vasiṣṭha, Pracetas or Dakṣa, Bhṛgu, and Nārada Some say that there are seven Prajāpatis (the first seven), and others three Prajāpatis (the last three)

<sup>4</sup> Indra

<sup>5</sup> Dikpālas (See p 172, note 4, p 265, note 9)

<sup>6</sup> Sūrya, the Sun There are nine “ Planets ” (Nava-graha), including the Sun

mentioned whilst the offering of oblations is made. The wise Guru should then cover the boy with cloth, and ask him, who is desirous of attaining Brahma-cārya: "What is the Āśrama<sup>1</sup> thou desirest, my son<sup>1</sup> and what is thy heart's desire?" (210) The disciple should thereupon hold the feet of the Preceptor, and, with a reverent mind, say: "First instruct me in Brahmavidyā,<sup>2</sup> and then in that of the householder" (211)

O Śivā! when the disciple in this manner has beseeched his Guru, the latter should three times whisper into his disciple's right ear the Pranava,<sup>3</sup> which contains all the Mantras in itself, and should also utter the three Vyāhṛtis,<sup>4</sup> as also the Sāvitrī<sup>5</sup> (212). Sadhā-śiva is its Ṛsi, the metre is Tristup,<sup>6</sup> the presiding Deva is Sāvitrī, and its object is the attainment of final Liberation (213) The Gāyatrī Mantra is:

### MANTRA

Om: Let us contemplate the wonderful Spirit of the Divine Creator May He direct our understanding.<sup>7</sup> Om.

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<sup>1</sup> State of life

<sup>2</sup> That is, the Gāyatrī Mantra

<sup>3</sup> Om

<sup>4</sup> Bhūh, Bhuvah, Svah

<sup>5</sup> The Gāyatrī Mantra (see *post*). The word Gāyatrī means that which saves the Gāyat (singer, reciter). It is called Sāvitrī, because the world is produced from It Sū=bring forth See Author's *Garland of Letters*

<sup>6</sup> A form of metre

<sup>7</sup> Om. Tat savitur varenyam bhargo devasya dhīmahi  
Dhīyo yo nah pracodayāt Om.

Bhārati says that before doing Japa of the Gāyatrī, Ṛsi-nyāsa should be done. on the head, to Sadāśiva the Ṛsi, obeisance, on the mouth, to the Metre Tristup, obeisance, on the head, to Sāvitrī the presiding Devatā thereof obeisance. The employment (Vinīyoga) is for the attainment of Liberation.

The Guru should then explain the meaning of the Gāyatrī (214-215) By the Tāra,<sup>1</sup> which contains three letters—*i e*, A, U, and M—the Paresa<sup>2</sup> is meant He is the Protector, Destroyer, and Creator He is the Deva<sup>3</sup> Who is beyond (the manifestation of) Prakṛti<sup>4</sup> (216)

This Deva is the Spirit of the three worlds,<sup>5</sup> containing in Himself the three qualities<sup>6</sup> By the three Vyāhrtis,<sup>7</sup> therefore, the all-pervading Brahman<sup>8</sup> is expressed (217) He Who is indicated by the Pranava<sup>9</sup> and the Vyāhrtis is also known by the Sāvitrī<sup>10</sup> Let us meditate upon the great inner Light,<sup>11</sup> of Savitā,<sup>12</sup> the Creator of and in the form of

<sup>1</sup> Om

<sup>2</sup> *i e*, the Paramātmā considered as Parama Purusa in relation to Prakṛti (Bhāratī)

<sup>3</sup> Deva here means He in whom are the functions of illumination (Dīpti) and the like, Who functions as Creator, Destroyer and Maintainer Destroyer=Hartā=Samhāraka (derived from root Hṛ=to take) God does not destroy in our sense but He takes back the world which he has created (*ibid*)

<sup>4</sup> Prakṛteḥ parah Bhāratī says that Para=Dūra (distant from)=Uttama, highest That is, though Prakṛti-svarūpa is Himself, He is beyond Her manifestation Or as Śiva-Sakti are One and equal (in their Svarūpa) Para may mean "other aspect of or counterpart" of Śiva The latter is one aspect and Prakṛti or Sakti another aspect of the one Brahman

<sup>5</sup> Trilokātmā Or regions—Bhūh, Bhuvah, Svah

<sup>6</sup> The Gunas—Sattva, Rajas, and Tamas

<sup>7</sup> Bhūh, Bhuvah, Svah

<sup>8</sup> Viśvamaya

<sup>9</sup> The Deva Who is indicated by the Pranava is—He Who is Triloka-svarūpa, the Reality which is beyond and in the form of the three worlds, Who contains the three Gunas Therefore, the three Vyāhrtis or three Lokas indicate Him

<sup>10</sup> That is, the Gāyatrī Mantra The Paramātmā who is designated by Tāra and the Vyāhrtis is also designated by the Sāvitrī (Bhāratī)

<sup>11</sup> Antar-gatam mahad-varcah, which is the Bharga (Spirit of the Sun) Omnipresence and Radiance are qualities of Deva (*ibid*)

<sup>12</sup> Though Savitā and Bharga, might appear to be distinct, they are in reality one (*ibid*) when rightly considered (Paramārtha-cintāyām)

the world,<sup>1</sup> the Supreme, eternal,<sup>2</sup> all pervading Truth, adored by the self-controlled. May the Bharga<sup>3</sup> Who witnesseth all, and is the Lord of all,<sup>4</sup> direct, and keep engaged our mind, intelligence, and senses towards and in those acts, which lead to the attainment of Dharma, Ārtha, Kāma and Moksa<sup>5</sup> (218-220).

O Devī! the excellent Guru, having thus instructed the disciple, and explained to him the Divine Wisdom,<sup>6</sup> should direct him in the duties of a householder (221). “ My Son! do thou now discard the garments of a Brahmacārī,<sup>7</sup> and honour the Devas and Pitrs<sup>8</sup> according to the way revealed by Śambhu ”<sup>9</sup> (222). Thy body is sanctified by the instructions thou hast received in Divine Wisdom. Do thou, now that thou hast reached the stage of a householder, engage

<sup>1</sup> Jāgad-rūpa, which is His form as effect

<sup>2</sup> Sanātana or that which has neither beginning nor end

<sup>3</sup> Bharga is the Āditya Deva in the solar circle possessed of various forms of greatness (Māhātyam).

<sup>4</sup> Sarvasāksiśa that is, who sees and directs all Karma both good and evil (Bhāratī)

<sup>5</sup> Piety or right conduct, Wealth, Fulfilment of Desire, and Liberation.

Tāra-vyāhrti-vācyo yah Sāvitrīyā jneya eva sah  
Jagad-rūpaśya savituh samsrastur dīvyato vibhoh  
Antargatam mahadvarco varanīyam yatātmabhīh  
Dhyāyema tat param satyam sarvavyāpi sanātanam  
Yo bhargah sarvasāksiśo mano-buddhīndriyāni nah  
Dharmārtha-kāma-moksesu prerayed vinīyojayet

<sup>6</sup> Brama-vidyā contained in the Gāyatrī.

<sup>7</sup> Student A Brahma-cārī is a student who lives a celibate life with his preceptor after his initiation until he qualifies to enter upon the life of a householder

<sup>8</sup> Forefathers

<sup>9</sup> Śiva

thyself in the duties appropriate to that mode of life<sup>1</sup> (223) Put on two sacred threads,<sup>2</sup> two good pieces of cloth, jewels, shoes, umbrella, fragrant garland and paste" (224) The disciple should then take off his Kāsāva cloth and his sacred thread of black-buck skin and his girdle, and give them and his staff, begging-bowl, and also what has been received by him in the shape of customary<sup>3</sup> alms, to his Guru

He should then put on two sacred threads and two fine cloths, and wear a garland of fragrant flowers, and perfume himself, and thereafter sit in silence near the Guru, who should address him as follows (225-227)

"Conquer the senses, be truthful and devoted to the acquisition of Divine Knowledge and the study of the Vedas, and discharge the duties of a householder according to the rules prescribed in the Dharma Śāstras"<sup>5</sup> (228)

Having thus instructed the disciple, the Guru should make him offer three oblations into Fire in the name of Samudbhava with the

### MANTRA

Hrim Earth, Firmament, Heaven Om<sup>6</sup>

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<sup>1</sup> Āśrama

<sup>2</sup> i.e., two white cotton-threads At the first part of the ceremony a thread of black-buck skin is put round the Brāhma-cāri, which is afterwards removed The cotton-thread has three strands One is called Kāya danda, another Vīg-danḍa, and the third Mano-danda—that is, controller of body, speech, and mind They are also emblematic of the three Gunas—Sattva, Rjas, and Tamas

<sup>3</sup> The custom is that immediately after the investiture the friends and relatives should give him money as alms

<sup>4</sup> i.e., he puts on a fine dhoti, or loin cloth, and wraps an equally fine chuddur, or sheet, round the upper part of his body

<sup>5</sup> The moral and legal Scriptures

<sup>6</sup> Literally, with the three Bhūh, Bhuvah, Svah, preceded by Māyā, and followed by Pranava—that is, Hrīm, Bhūr Bhuvah, Svah, Om, or the three planes—terrestrial, atmospheric, and celestial.



He should then himself perform Sviṣṭa-kṛit Homa,<sup>1</sup> and then, O Gentle One! he should bring the investiture ceremony to a close by offering the Complete Oblation<sup>2</sup> (229-230).

Beloved<sup>1</sup> all nine ceremonies, from the Jīvasaka<sup>2</sup> to Upanayana<sup>4</sup> are performed by the father alone.

The ceremony relating to marriage may be performed either by the father or by the bridegroom himself (231). The pious man should on the day of marriage perform his ablutions and finish his daily duties, and should then worship the five Devas and the Divine Mothers, Gaurī and others, and making the Vasu-dhārā,<sup>5</sup> do Vṛiddhi-Śrāddha<sup>6</sup> (232). At night the betrothed bridegroom, preceded by vocal and instrumental music, should be brought to the Chāyā-maṇḍapa<sup>7</sup> and seated on an excellent seat (233). The bridegroom should sit<sup>8</sup> facing the East,<sup>9</sup> and the giver of the bride should face the west, and the latter, after rinsing his mouth, should, with the assisting Brāhmanas, ask for the words "Svasti" and "Rddhi"<sup>10</sup> (234).

<sup>1</sup> See p. 258, verses 48 *et seq.*

<sup>2</sup> Pūrṇāhuti.

<sup>3</sup> *Vide*, v. 4.

<sup>4</sup> *Ibid*

<sup>5</sup> *Vide* p 266, note 9.

<sup>6</sup> *Vide* p 271, n 7.

<sup>7</sup> *i e.*, the pandal (see *ante*).

<sup>8</sup> At the time of the actual ceremony

<sup>9</sup> Ordinarily a giver sits with face to East, and the person to whom the gift is given sits with his face to the North. But in the case of the gift of the bride in marriage the rule is as in the text

<sup>10</sup> *i e.*, one party says, Svasti-vācana ("Be it well"), to which the others reply Rddhi-vācana ("May it be well done") words of benediction and prosperity. The giver of the bride first asks for Punyāha-vācana—that is, he calls upon those present to declare that the time is auspicious. Upon their so declaring, the giver then asks for Vṛiddhi-vācana—that is, he calls upon them to express their wish that the marriage may prove

The giver of the bride should ask after the bridegroom's welfare, and ask also his permission to honour him, and upon receiving his answer should honour him by the offer of water for his feet and the like <sup>1</sup> (235), and saying, "I give this to you," <sup>2</sup> let him give bridegroom the gifts. The water <sup>3</sup> should be given at the feet and the oblation <sup>4</sup> at the head (236). Articles for the rinsing of the mouth should be offered at the mouth, and then scents, garlands, two pieces of good cloth, beautiful ornaments and gems, and a sacred thread should be given to the bridegroom (237). The giver should make Madhuparka by mixing together curd, ghee, and honey in a bell-metal cup, and place it in the hand of the bridegroom with the words, "I give you" (238). The bridegroom, after taking it, should place the cup in his left hand, and, dipping the thumb and ring fingers of his right hand into the Madhuparka, should smell it five times, reciting meanwhile the Prānāhuti Mantra,<sup>5</sup> and then place the cup on his north. Having offered the Madhuparka, the bridegroom should be made to rinse his mouth (239-240).

The giver of the daughter should then, holding Dūrvā and Aśata,<sup>6</sup> touch the right knee of the bridegroom with his hand, and then, first meditating on Viṣṇu and saying "Tat

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prosperous. On their saying, "May it be prosperous," the giver lastly asks them to say the word of benediction (Svasti-vācana, "Be it well"). The following Mantra is then recited "May Indra who listens to the wise, bless us. May Puṣā the all-knowing bless us. May Tārksya (Aruna), the fellow of whose chariot-wheel is ever unbroken, bless us. May Brhaspati bless us, Om Svasti, Om Svasti, Om Svasti."

<sup>1</sup> Pādyā, etc

<sup>2</sup> This is said with each gift

<sup>3</sup> Pādyā

<sup>4</sup> Arghya

<sup>5</sup> i.e., Prānāya Svāhā, Apānāya Svāhā, Samānāya Svāhā, Udānāya Svāhā, Vyānāya Svāhā (see p. 159, note 6)

<sup>6</sup> Dūrvā Grass and sun-dried rice

Sat,"<sup>1</sup> he should mention the name of the month, the Pakṣa,<sup>2</sup> and Tithi,<sup>3</sup> motive<sup>4</sup> and then the Gotra<sup>5</sup> and Pravara<sup>6</sup> of the bridegroom and the names of his ancestors in the possessive case one by one, from the great-grandfather, beginning with the last, and ending with the father.<sup>7</sup> The bridegroom's name should be said in the objective case along with his Gotra and Pravara. Then he says the bride's name and the names of her ancestors, then Gotra, and so forth; and he should then say "I honour thee with the object of giving her to thee in Brāhma marriage" (241-244).<sup>8</sup>

<sup>1</sup> See p 27, note 8

<sup>2</sup> The lunar month is divided into two Pakṣas (which literally means turn or wing)—the Sukla (=white or light) and the Kṛṣṇa (=black or dark)

<sup>3</sup> Each half of a lunar month is divided into fifteen Tithis, or lunar days.

<sup>4</sup> Nimitṭāni, i.e., the motive or object with which the gift is made. The giving away of a girl in marriage is an act of merit and usually the giver of the bride says "For the attainment of imperishable heaven" or like pious wish.

<sup>5</sup> and <sup>6</sup> Gotra means lineage, descent, family. The Gotra of each family is derived from its founder (Ādi-puruṣa). Manu speaks of eight Gotras, and the *Dharma-pradīpa* of forty-two Gotras. Caste other than Brāhmaṇas derive their Gotra and Pravara from their Gurus. Pravara means well-known, excellent, illustrious. Thus, in Jamadagni-Gotra, the Pravaras are Jamadagni, Aurva, and Vasiṣṭha. In Bhāradvāja Gotra, they are Bhāradvāja, Angiras, and Bārhaspatya. In Bhāradvāja Gotra usually three or five Pravara Puruṣas (illustrious men). In each Gotra there are fore, the branch of a Gotra named after a distinguished member of it. A person, therefore, has both a Gotra and a Pravara from which he is descended.

<sup>7</sup> As follows. The great-grandson of A, the grandson of B, the son of C, D, him I honour. The Gotra and Pravara should be mentioned.

<sup>8</sup> Thus I, A (the giver), give to thee, B (the bridegroom), the great-grandson of C of W Gotra and X Pravara, the grandson of D of W Gotra and X Pravara, the son of E of W Gotra and X Pravara, F (name of bride) of Y Gotra and Z Pravara, the great-granddaughter of G of Y Gotra and Z Pravara, the granddaughter of N of Y Gotra and Z Pravara, the daughter of I of Y Gotra and Z Pravara in Brāhma marriage.

The bridegroom should then say "I am honoured" The giver upon this should say, "Perform the ordained marriage rites," and the bridegroom should then say "I will do it to the best of my knowledge" (245) The bride, adorned with beautiful clothes and jewels, and covered with another piece of cloth, should then be brought and placed in front of the bridegroom (246) The giver of the bride should once again show his respect to the bridegroom by the present of clothes and ornaments, and join the right hand of the bridegroom with that of the bride (247) He should place in their joined hands five gems or a fruit and a pan-leaf, and having saluted the bride, should consign her to his hands (248) At the time of giving the bride the giver should, as before, mention his name in the nominative case, and should state his wish,<sup>1</sup> and should also mention the names of the three ancestors of the bridegroom, with their Gotras, all in the possessive case, as before

He should then mention the name of the bridegroom in the dative singular, and then the names of the three ancestors of the bride, with their Gotras, etc., in the possessive case At the time of mentioning the bride's name in the objective singular he should say after that, "The honoured, adorned, clothed, and Prajāpati-devatāka,"<sup>2</sup> and saying, "to thee I give," he should give away the bride The bridegroom should, by saying "Svasti,"<sup>3</sup> agree to take her as his wife (249-251) Let the giver then say, "In Dharma,<sup>4</sup> in Artha,<sup>5</sup> in Kāma,<sup>6</sup> thou should be with thy wife", and the bridegroom should

<sup>1</sup> Kāma, viz., that this is done for the attainment of the three Puruṣārthas—Dharma, Kāma, Artha

<sup>2</sup> As adjective of her name, meaning She who is dedicated or belongs to Prajāpati (the Lord of Procreation)

<sup>3</sup> Su+asti=it is well See p 290, note 10

<sup>4</sup> Religious observances

<sup>5</sup> Worldly affairs

<sup>6</sup> Enjoyment

reply, saying, "So I shall," and then recite the praise of Kāma<sup>1</sup> (252).

### MANTRA

It is Kāma who gives and Kāma who accepts. It is Kāma who has taken the Kāminī<sup>2</sup> for the satisfaction of Kāma. Prompted by Kāma, I take thee. May both our Kāma<sup>3</sup> be fulfilled<sup>4</sup> (253).

The giver should then, addressing the son-in-law and the daughter, say: "May, by the grace of Prajāpati, the desire of you both be accomplished. May you two fare well. Do you two together perform the religious observances"<sup>5</sup> (254). Then both the bride and bridegroom, to the accompaniment of music and blowing of conch-shells, should be covered with the cloth, so that they may have their first suspicious glance at one another (255). Then gold and jewels, according to the giver's means, should be offered to the son-in-law as presents. The giver should then think to himself that the ceremony has been faultlessly done<sup>6</sup> (256). The bridegroom either, on the same night or the day following, should establish fire, according to the rules of *Kulārṇḍikā*<sup>7</sup> (257).

<sup>1</sup> The God of Love. Kāma means also desire.

<sup>2</sup> Woman.

<sup>3</sup> Desire of Bride and Bridegroom.

<sup>4</sup> That is, the giver has expressed his desire or wish (Kāma). The bridegroom desires and, prompted by desire for Dharma and Artha, takes the Kāminī, which literally means a passionate, and then any, woman. It is the Kāma or wish of the father to give and the Kāma of the bridegroom is to accept.

<sup>5</sup> Literally, "Protect the Dharma," by which is meant "Perform pious and religious acts".

<sup>6</sup> As should be done in every ceremony for the Trpti (satisfaction) of the Parama-purusa; for, if the worshipper is satisfied, the Brahman in him is satisfied.

<sup>7</sup> Vide p. 263, verse 70.

The fire that is made in this Kuśandikā is called Yojaka,<sup>1</sup> and the Caru<sup>2</sup> which is cooked is called Prājāpatya<sup>3</sup> After performing Dhārā Homa<sup>4</sup> in the fire, the bridegroom should offer five oblations (258) The oblation should, after meditation upon Śiva, Durgā, Brahmā, Viṣnu, and the Carrier of Thunder,<sup>5</sup> be made to them one after the other, singly, in the sanctified fire (259) Taking both his wife's hands, the husband should say "I take thy hands O fortunate one!"<sup>6</sup> Do thou be devoted to the Guru and the Devatās, and duly perform thy household duties according to the religious precepts" (260) The wife should then, with ghee given by the husband, and fried paddy<sup>7</sup> given by her brother, make four oblations in the name of Prajāpati (261) The husband should then rise from his seat with his wife and go round the Fire with her and offer oblation to Durgā and Śiva, Ramā and Viṣnu, Brahmī and Brahmā, three times to each couple (262)

Then, without reciting any Mantra, the bride should step on a stone,<sup>8</sup> and, standing thereon, the bride should take seven steps If the Kuśandikā<sup>9</sup> ceremony is performed at night, the bride and bridegroom, surrounded by the ladies

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<sup>1</sup> The Uniter

<sup>2</sup> See p 263, verse 71

<sup>3</sup> Relating to, or dedicated to, Prajāpati (the Lord of Procreation)

<sup>4</sup> See p 258, verse 45

<sup>5</sup> Vajradhārī, that is, Indra

<sup>6</sup> She is so addressed not because She is fortunate in having him as a husband but because her good fortune will make him fortunate The wife is called Grhalakṣmī or Devī of prosperity in the husband's house (Gṛha) Cf, Grheśvarī in v 266, *post*

<sup>7</sup> Lāja

<sup>8</sup> This is called the Aśmārohana or Silārohana and Saptamandala-gamana or Sapta-paṇi-gamana Until these seven steps are taken, the marriage is not complete At each step a Mantra is uttered

<sup>9</sup> See p 263, verse 70

present, should gaze upon the stars Dhruva and Arumdhātī<sup>1</sup> (263). Returning to their seats and seated thereon, the bridegroom should bring the ceremony to a close by performing Svīṣṭa-kṛt Homa and offering Complete Oblation<sup>2</sup> (264). The Brāhma marriage, according to Kula-dharma, in order to be faultless, should take place with a girl of the same caste as the husband, but she should not be of the same Gotra,<sup>3</sup> nor should she be a Sapinda<sup>4</sup> (265). The wife married according to Brāhma rites is the Queen of the house, and without her permission another wife should not be married according to those rites (266). O Kuleśvari! if the children of the Brāhma wife are living or any of her descendants be living, then the children of the Śaiva<sup>5</sup> wife shall not inherit (267).

O Parameshvari! the Śaiva wife and her children are entitled to food and clothing from the heir of her Śaiva husband in proportion to the property of the latter (268) Śaiva-marriage<sup>6</sup> celebrated in the Cakra<sup>7</sup> is of two kinds. One kind is terminated with the Cakra and the other is lifelong (269). At the time of the formation of the Cakra the Vīra,<sup>8</sup> surrounded by his friends, relatives, and

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<sup>1</sup> Dhruva was a son of King Uttāna-pāda. The King having slighted him to please a favourite wife—Dhruva though a mere child went into the forest vowing that he would get what his father never got and by his devotion and austerities became by the grace of Viṣṇu the fixed star named after him and which is the Polar Star, emblem of fixity (or devotion). Arumdhātī was the wife, celebrated for her devotion to her husband, of Vasiṣṭha. The morning star or according to some one of the Pleiades personifies her.

<sup>2</sup> Pūrnāhuti, and as to the Homa see p 258, verse 48

<sup>3</sup> As the husband's father and mother.

<sup>4</sup> See *post*.

<sup>5</sup> See *post* (see Chapter VIII, verse 178).

<sup>6</sup> Śaiva Marriage is referred to in verse 178, Chapter VIII. The following verses give the Rules of Śaiva Marriage.

<sup>7</sup> The Circle of Worship (see *Sakti and Sākta*).

<sup>8</sup> Hero (see *ibid*).

fellow-worshippers, should, with a well-controlled mind, by mutual consent, perform the marriage ceremony (270) He should first of all submit their wishes, saying to the Bhairavī<sup>1</sup> and Vīras<sup>1</sup> there assembled, "Approve our marriage according to Śaiva form" (271) The Vīra should, after obtaining their permission, bow to the Supreme Kālīkā, repeating the Mantra of seven letters (Kālīkā Mantra)<sup>2</sup> one hundred and eight times (272)

O Śivā<sup>1</sup> he should then say to the woman "O Devī<sup>1</sup> accept me as thy husband with a guileless heart" (273)

O Queen of the Devas<sup>1</sup> the Kaula bride should then honour her beloved with scents, flowers, and sundried rice,<sup>3</sup> and with trust place her own hands on his (274) The Lord of the Cakra should then sprinkle them with the following Mantra, and the Kaulas, seated in the Cakra, should approve and say "It is well"<sup>4</sup> (275)

### MANTRA

May Rāja-rājesvarī, Kalī, Tārīnī, Bhuvanesvarī, Bagalā, Kamalā, Nityā, Bhairavī,<sup>5</sup> ever protect ye both (276)

The Lord of the Cakra should sprinkle them twelve times with wine or water of oblation,<sup>6</sup> reciting the above Mantra The two should then bow to him, and he should upon that repeat to them the Bijas of Vāgbhavā and Ramā<sup>7</sup> (277) O Kulesvarī<sup>1</sup> the Kulīna husband and wife, who are

<sup>1</sup> The Saktis or Women worshippers of the circle

<sup>2</sup> Paramēśvarī Svāhā

<sup>3</sup> Aksata Ordinarily paddy is half boiled, and then husked Aksatī is husked without boiling

<sup>4</sup> Svasti

<sup>5</sup> That is, Light of the Daśa (ten) Mahāvīdyās

<sup>6</sup> Arghya

<sup>7</sup> Aim, Śrīm Ramā is Laksmī



married according to the injunctions of Śambhu, should very carefully carry out whatever they have promised (278) There is no restriction of caste or age in Śaiva marriage By the command of Śambhu, any woman who is not a Sapinda,<sup>1</sup> and has not already a husband, may be married <sup>2</sup> (279).

If a woman is married according to Śaiva-Dharma and the rules of Cakra to a man who desires to have a son by her, then such a man may leave her if, after the Cakra is over, she has her flowers (280).<sup>3</sup> The offspring of the Śaiva-marriage is of the same caste as the mother if it be an Anuloma marriage, and a Sāmānya if the marriage is Viloma<sup>4</sup> (281). These mixed castes should, at the time of their fathers' Śrāddha and other ceremonies give presents of edibles to, and feast the Kaulas<sup>5</sup> only (282).

Eating and sexual union, O Devi! are desired by, and natural to, men, and their use is regulated for their benefit in the ordinances of Śiva<sup>6</sup> (283). Therefore, O Maheshāni! he who follows the ordinances of Śiva undoubtedly acquires, Dharma, Artha, Kāmā and Moksa<sup>7</sup> (284).

End of the Ninth Chapter, entitled "The Ten Kinds of Purificatory Rites (Samskāra)".

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<sup>1</sup> Blood relation within six degrees, together with the wives of the males Among them are Sapinda relations to each other.

<sup>2</sup> There are some additional rules observed by the Viṣṇu-krāntā School of Tāntrikas (*vide* Bhakta ed , p. 457).

<sup>3</sup> That is, as the begetting of a child is the object of the union, it no longer exists, when the purpose for which it was entered into is not achieved.

<sup>4</sup> Anuloma is where the man is of the same or a higher caste than the woman, and Viloma is where the man is of a lower caste than the woman.

<sup>5</sup> Tāntrikas who know and observe injunctions of Kula-dharma.

<sup>6</sup> Nrnām svabhāva-jam devī priyam bhojana-maithunam  
Samksepya hitārthāya śaiva-dharme nirūpitam.

<sup>7</sup> Religious Merit, Piety, Wealth, Fulfilment of Desire, and Liberation.

## CHAPTER X

### rites and initiation

ŚRĪ DEVĪ said

I have now learned from Thee, O Lord<sup>1</sup> of the ordinances relating to Kuśandikā<sup>1</sup> and the ten Samskāras<sup>2</sup> Do Thou now, O Deva<sup>1</sup> reveal to Me the ordinances relating to Vṛiddhi-Śrāddha<sup>3</sup> (1) O Śamkara<sup>1</sup> tell Me in detail, both for My pleasure and the benefit of all beings, in which of the sacramental<sup>4</sup> and dedicatory<sup>5</sup> ceremonies Kusandikā and Vṛiddhi Śrāddha<sup>6</sup> should be, or be not, performed Say this, O Mahesāna (2-3)

Śrī Sadāsiva said

O Gentle One<sup>1</sup> I have already, in detail spoken of all that should be done in the ten Śamskāras<sup>7</sup> commencing from Jīva-seka and ending in marriage (4), and of all that which should be performed by wise men who desire their own weal<sup>8</sup> O Beauteous One<sup>1</sup> I will now speak of what should be done in other rites Do Thou listen to it (5)

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<sup>1</sup> Vide p 263, verse 70

<sup>2</sup> The ten "Sacraments" or purificatory ceremonies of the Hindus (see *Śakti and Sāṅta*)

<sup>3</sup> See verses 11 *et seq* to verse 63, *post*

<sup>4</sup> Samskāra

<sup>5</sup> Commemorative offering to the Pitrs done on all auspicious occasions

<sup>6</sup> Pratisthā

<sup>7</sup> Vide *ante*, Chapter VII

<sup>8</sup> May also mean "The well-being of all"

My Beloved<sup>1</sup> in consecrating tanks, wells, and ponds, images of Devatās, houses, gardens and in Vrata,<sup>1</sup> the five Devas<sup>2</sup> and the celestial Mothers<sup>3</sup> should be worshipped, and the Vasu-dhārā<sup>4</sup> should be made and Vriddhi-Śrāddha<sup>5</sup> and Kuśandikā<sup>6</sup> shou'd be performed (6-7) In ceremonies which may be, and are, performed by women alone there is no Vriddhi-Śrāddha, but (in lieu thereof) a present of edibles<sup>7</sup> should be made for the satisfaction of the Devatās and the Pitr̥s (8)

O Lotus-faced One<sup>1</sup> in such ceremonies the worship of the Deva, Vasu-dhārā, and Kuśandika should be devoutly performed by the women through the aid of priests (9). If a man cannot perform a rite himself, then his son, the son's son, the daughter's son, agnate relatives, sister's son and son-in-law and the priest, are, O Śivā! good substitutes (10) I will, O Kālikā<sup>1</sup> now in detail speak of Vriddhi-Śrāddha. Do Thou listen to it (11).

After performing the daily duties, a man should, with mind intent, worship Gangā, Viṣṇu—the Lord of Sacrifice,<sup>8</sup> the Divinity<sup>9</sup> of the homestead, and the King<sup>10</sup> (12), and inwardly reciting the Pranava, he should make nine, seven, five, or three Brāhmanas of Darbha grass<sup>11</sup> (13). The

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<sup>1</sup> See "*Sakti and Sākta* "

<sup>2</sup> Brahmā and others up to Sadāśiva.

<sup>3</sup> The Mātr̥s—Gaurī and others

<sup>4</sup> *Vide* p 266, note 9

<sup>5</sup> *Vide* p 271, note 7

<sup>6</sup> *Vide* p 263, verse 70

<sup>7</sup> Bhojya

<sup>8</sup> Bhūpati as Lord of the soil

<sup>9</sup> Viṣṇu Yajñeśvara.

<sup>10</sup> Vāstviśa, or Vāstu-devatā

<sup>11</sup> Little bundles of Kusa Grass are tied up in a particular way to represent Brāhmanas

Brāhmanas should be made with ends of the grass which have no knots in them,<sup>1</sup> by twisting the upper ends of the blades from right to left two and a half times (14)

In Vriddhi-Śrāddha and Pārvana Śrāddha<sup>2</sup> there should be six Brāhmanas, but, O Śivā<sup>3</sup> in Ekoddista<sup>3</sup> Śrāddha there should be only one (15) The wise one should place the Brāhmanas made of Kusa grass all in one receptacle, with their faces to the north, and bathe them with the following (16)

### MANTRA

Hrīm<sup>4</sup> May the Divinity of water, be propitious for the attainment of our desire May She be propitious in that which we drink May She be propitious for our good<sup>5</sup> (17)

Then with scents and flowers the Brāhmanas<sup>6</sup> made with Kuśa grass should be worshipped (18) The wise one should then place on the west and the south six vessels in pairs with Kuśa, sesamum-seed, and Tulasī,<sup>7</sup> (19) On the two vessels placed on the west two of the Brāhmanas should be seated facing east, and on the four seats on the south the four Brāhmanas should be seated facing north (20)

<sup>1</sup> Nirgarbha

<sup>2</sup> The Śrāddha performed on the new moon day, called Mahālayā, preceding the Durgā Pūjā Water and sesamum-seed (Til seed) are daily offered to the Pitrs during the half month preceding Mahālayā, on the last day the Śrāddha is performed

<sup>3</sup> Śrāddha in name of one person only, and performed only once The first Śrāddha (see verses 70, 71, and 73, *post*)

<sup>4</sup> Māyā bija—the Svarūpa of the Jaladevatā (Tarkālamkāra)

<sup>5</sup> The Mantra is Vaidika, and the Bija in it Tāntrika The meaning is that the Devatā of Water is identical with the Devī Māyā The Ādyā is invoked as such that She may be beneficent

<sup>6</sup> Bhū+sura=Devas on earth, or Brāhmanas

<sup>7</sup> The Tulasī plant (*Ocimum sanctum*), which is sacred to Viṣnu

The Divinities should be imagined to be in the two seated on the west and the paternal Ancestors in the two seated on the left of those on the south and the maternal ancestors on the right. Know this, O Pārvatī (21).

In Ābhyudayaika<sup>1</sup> Śrāddha the Nāndīmukha fathers and the Nāndīmukhī<sup>2</sup> mothers, as also the maternal Ancestors in the male line and in the female line, should be mentioned by name. Before this, however, one should turn to his right and face the north, and after the performance of the requisite ceremonies for the worship of the Devas he should turn to his left and face the south and perform the rites necessary for the offering of the Pinda<sup>3</sup> (22-23).

In this Ābhyudayaika Śrāddha, O Śivā! all the rites should be performed in their order, beginning with the rites relating to the Devas, and if there be any deviation the Śrāddha fails in its object<sup>4</sup> (24).

The word of supplication addressed to the Devas should be said whilst facing the north, and when the same is addressed to the paternal or maternal Ancestors it should be said whilst facing south. And now, O Thou of pure Smile! I will first state the words of entreaty<sup>5</sup> which should be addressed to the Devas (25).

<sup>1</sup> Also called Nāndīmukha Śrāddha

<sup>2</sup> See below, note 4.

<sup>3</sup> Funeral cakes

<sup>4</sup> Thus Śrāddha is performed on all joyful occasions, such as marriage. The word Ābhyudayaika is derived from Abhyudaya, which means prosperity, happiness, festival. It is also called Nāndīmukha Śrāddha. The word Nāndīmukha means the prelude (Mukha=face) of any auspicious rite (Nāndī being derived from Nand=to please). In this rite the name of each of the Ancestors is preceded by the word Nāndīmukha in the case of a male, and Nāndīmukhī if a female. It is a Śrāddha or commemorative offering to the Pitrs preliminary to any joyous occasion, initiation, marriage, to the father, grandfather, great-grandfather, maternal grandfather, etc.

<sup>5</sup> Anujnā=Assent, Permission, Command, Entreaty (see *post*, verses 26-29).

After mentioning the name of the month and Pakṣa,<sup>1</sup> the Tithi<sup>2</sup> and the occasion, the excellent worshipper should say "for the prosperous result of the ceremony"<sup>3</sup> Then he should repeat the names and Gotras<sup>4</sup> of the three fathers<sup>5</sup> and of the three mothers,<sup>6</sup> and of the three maternal grandfathers<sup>7</sup> and of the three maternal grandmothers,<sup>8</sup> in the possessive case, and he should thereafter say "I am performing the Śrāddha of the Viśva-Devas<sup>9</sup> represented by the image of the two Brāhmanas made Kuśa grass" These, O Great Devī<sup>1</sup> are the words of entreaty<sup>10</sup> (26-29)

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<sup>1</sup> Divisions of the lunar month, of which there are two—the light and dark half

<sup>2</sup> A lunar day, which may be less than twenty-four hours

<sup>3</sup> Karmābhyudayārtham

<sup>4</sup> Lineage

<sup>5</sup> Father, Grandfather, Great-grandfather

<sup>6</sup> Mother, Grandmother, Great-grandmother

<sup>7</sup> Maternal Male Ancestors

<sup>8</sup> Maternal Female Ancestors

<sup>9</sup> That is, Vasu, Satya, Kratu, Dakṣa, Kāla, Kīma, Dhṛti, Kuru

<sup>10</sup> The words of the ritual are as follows Viśnur Om Tat Sat to-day —, in the month of —, when the Sun is in Rāsi —, in Pakṣa—, the Tithi —, I, — Deva Sarmā, — for the prosperity of this — ceremony, of my father, Nāndimukha, whose Gotra is —, and name is —, of my grandfather, the Nāndimukha, whose Gotra is — and name is —, of my great-grandfather, the Nāndimukha, whose Gotra is — and name is —, of my paternal grandmother, the Nāndimukhī, whose Gotra is — and name is —, of my paternal great-grandmother, the Nāndimukhī, whose Gotra is — and name is —, of my maternal grandfather, the Nāndimukha, whose Gotra is — and name is —, of my maternal great-grandfather, the Nāndimukha, whose Gotra is — and name is —, of my maternal great-great-grandfather, the Nāndimukha, whose Gotra is — and name is —, of my maternal grandmother, the Nāndimukhī, whose Gotra is — and name is —, of my maternal great-grandmother, the Nāndimukhī, whose Gotra is — and name is —, of my maternal great-great-grandmother, the Nāndimukhī, whose Gotra is — and name is —, and of the Viśva-Deva —, beg leave to perform the Ābhyudaya Śrāddha with the Brāhmanas made of Kuśa grass

O Pārvatī<sup>1</sup> when the Anujnā-vākya<sup>1</sup> is either for paternal or maternal Ancestors, the same words should, with the necessary alterations, be said for the paternal and maternal Ancestors,<sup>2</sup> and the Viśva-Devas left out (30). Then, O Śivā<sup>1</sup> the worshipper should recite the Brahma-Vidyā Gāyatrī<sup>3</sup> ten times (31) He should next say the following

### MANTRA

I salute the Divinities, the Fathers—*i.e.*, the Fathers and Mothers—the great Yogīs; I salute Puṣṭi<sup>4</sup> and Svāhā<sup>5</sup>; may we have such auspicious occasions over and over again (32).

The excellent worshipper, having repeated the above Mantra three times, and taking water in his hand, should wash the Śrāddha articles with the

### MANTRA

Vam, Hūm, Phat (33).

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The Śrāddha is performed of—(1) On Father's side Father, Mother Grandfather, Grandmother, Great-grandfather, Great-grandmother (2) on mother's side Grandfather, Grandmother, Great-grandfather, Great-grandmother, Great-great-grandfather, Great-great-grandmother, and (3) the Viśva-devas It may be noted that the Gotra of the father and his Ancestors and the mother in the same, and the Gotra of the maternal Ancestors is the same A woman's Gotra changes, some say, after marriage, others after her death and Sapindī-karana Śrāddha ceremony, and becomes that of her husband

<sup>1</sup> See p 302, n 5

<sup>2</sup> If any of the Ancestors be living, he or she should be presented with food, drink, etc

<sup>3</sup> See p 55, vv 109-111

<sup>4</sup> Vedic Devī—also called Pūsan, who nourishes living beings—wife of Ganapati She is also a Mātrikā (*Mārkaṇḍeya Purāṇa*, xxii, 13) Puṣṭi is also a title of the Devī (see *Lalitā-Sahasra-Nāma*, verse 94)

<sup>5</sup> The consort of Agni (Fire)

O Mistress of the Kula<sup>1</sup> a vessel should next be placed in the corner of Agni<sup>1</sup> Then utter the

MANTRA

O Water! Thou art the nectar which killest the Rāksasas, protect this sacrifice of mine

Water with Tulasī-leaves and barley should next be put into it, and the wise one should, after first offering handfuls of water to the Devas and then to the Vipras,<sup>2</sup> give them seats of Kusa grass (34-35)

The learned man, O Śivā<sup>1</sup> should then invoke the Viśva-Devas,<sup>3</sup> the fathers, the mothers, the maternal grandfathers, and the maternal grandmothers (36) Having so invoked them, the Viśva-Devas should first be worshipped, and then the three fathers, the three mothers, the three maternal grandfathers, and the three maternal grandmothers should be worshipped, with offers of Pādya, Arghya, Ācamaniya,<sup>4</sup> incense, lights, cloths Then, O Beauteous One! permission should be asked in the first place of the Devas for the spreading of the leaves<sup>5</sup> (37-38)

Then a four-sided figure<sup>6</sup> should be drawn uttering the Māyā-Bija<sup>7</sup> and then in a similar way for the paternal and maternal sides two figures each should be drawn (39) After these have been sprinkled with the Vāruna Bija,<sup>8</sup> leaves should be spread over the figures These leaves should be sprinkled with the Vāruna Bija,<sup>8</sup> and then drinking-water

<sup>1</sup> South-East

<sup>2</sup> Brāhmanas made of Kuśa grass

<sup>3</sup> *Vide ante*, p. 275, note 5

<sup>4</sup> Water for the feet, offering, sipping water, etc

<sup>5</sup> Plantain leaves are spread to place the Pindas thereon

<sup>6</sup> Mandala

<sup>7</sup> Hrīm

<sup>8</sup> Vam



and different kinds of edibles should be distributed in their order <sup>1</sup> (40)

After giving honey and grains of barley and sprinkling the offerings with water, accompanied by the

### MANTRA

Hrām̐, Hrūm̐, Phaṭ,

the worshipper should dedicate the edibles uttering the names of the Viśva-Devas,<sup>2</sup> the fathers, the mothers, the maternal grandfathers and the maternal grandmothers, and thereafter repeat the Gāyatrī ten <sup>3</sup> times and thrice repeat the

### MANTRA

“ I salute the Divinities,” as aforesaid.<sup>4</sup>

After this, O Ādyā!<sup>5</sup> he should take the directions (of the officiating Brāhmana) relating to the disposal of the remnants of edibles <sup>6</sup> and of the Pindas <sup>6</sup> (41-43).

Upon receiving the directions of the Brāhmana, he should, O Beloved! make twelve Pindas of the size of bael fruits with the remnants of the Aksata<sup>7</sup> and other things

<sup>1</sup> That is, beginning with the Devas.

<sup>2</sup> See p 275, note 5.

<sup>3</sup> Bhārati says this The text contains no direction as to how often it has to be repeated.

<sup>4</sup> i e , the Mantra “ Devatābhyah,” etc , verse 32

<sup>5</sup> Primordial One.

<sup>6</sup> Thus.

*Question* . “ Om There is some edible left over, to whom should it be given? ”

*Answer* . “ Om Give it to the honoured ones ”

*Question* “ Om I wish to give Pindas ”

*Answer* “ Om Do so ”

<sup>7</sup> See p 297, note 3

(44) He should make one more Pinda equal in size with the others, and then, O Ambika<sup>1</sup> he should spread some Kusa grass and barley on the Nairrta corner<sup>2</sup> of the Mandala<sup>3</sup> (45)

### MANTRA

Such of my family as have none to offer Pindas to them whom neither son nor wife survive, who were burnt to death or were killed by tigers or other beasts of prey, such kinsmen<sup>4</sup> of mine as themselves are without kinsmen,<sup>5</sup> all such as were my kinsmen in previous births, may they all obtain imperishable satisfaction by the Pinda and water hereby given by me (46-47)

O Adored of the Devas<sup>1</sup> having with the above Mantra offered the Pinda to those who have no one to offer them Pindas, he should wash his hands and inwardly recite the Gāyatrī,<sup>6</sup> and repeat the

### MANTRA

“ I salute the Divinities,”<sup>7</sup> and so forth,

three times, and then make some Mandalas<sup>8</sup> (48)

O Devī<sup>1</sup> the wise man should in front of the vessels containing the remnants of the offerings make such squares

<sup>1</sup> A title of Devī Ambikā=Mother

<sup>2</sup> That is, the South-West corner

<sup>3</sup> See verse 39, *ante*

<sup>4</sup> Bāndhavas

<sup>5</sup> Without anyone to offer Pindas to them

<sup>6</sup> See *Garland of Letters*

<sup>7</sup> *i.e.*, the Mantra “ Devatābhyah, etc (in verse 32)

<sup>8</sup> Mandalas which in this case are to be square in shape

in twos (for his Ancestors), beginning with the paternal Ancestors (49).

O Śivā! he should then sprinkle the squares with water with the Mantra already prescribed,<sup>1</sup> and then spread Kuśa grass over them and sprinkle them with the Vāyu-Bīja<sup>2</sup>, beginning with the Kuśa spread on the square for the paternal (male) Ancestors, and then offer three Pīṇḍas, one at the top, another at the bottom, and one in the middle, in each of the squares<sup>3</sup> (50).

O Maheśvari! the names of each of the Ancestors should be mentioned, inviting him or her, and then the Pīṇḍa should be given with honey and barley,<sup>4</sup> concluding with Svadhā (51). After the Pīṇḍas are given (in manner aforesaid) the Lepa-bhojī<sup>5</sup> Ancestors should be satisfied by the offer to them of the remnants which remain on the hand. These should be scattered on all sides with the

### MANTRA

Om: May the Lepa-bhojī Ancestors be pleased.

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<sup>1</sup> i.e., the Varuna Bija, Vam

<sup>2</sup> Yam.

<sup>3</sup> The Mandala is drawn with water, and four Mandalas are so drawn. The first Mandala is for the paternal male Ancestors—father, father's father, and father's father's father. The second Mandala is for the female Ancestors—mother, father's mother, father's father's mother. These two Mandalas are for the paternal side. The third Mandala is for the maternal male Ancestors—mother's father, mother's father's mother, and the father of the last. The fourth Mandala is for the maternal female Ancestors—mother's mother, mother's father's mother, mother's father's father's mother. The last two Mandalas are for the female Ancestry.

<sup>4</sup> The Pīṇḍas are offered as follows. I offer thee (of such and such Gotra), highly praiseworthy (Nāṇḍimukha) and well known (Pravara, see p 292, note 5), this Pīṇḍa with honey and barley. It is thine Svadhā

<sup>5</sup> Lepa-bhojī Ancestors are the fourth, fifth, and sixth Ancestors. From the seventh upwards there are no Pīṇḍas to be offered.

In Ekoddista-Śrāddha<sup>1</sup> the offering to the Lepa-bhojī Ancestors is not made (52)

Then for the satisfaction of the Devas and Pitrs the Gāyatrī<sup>2</sup> should be inwardly recited ten times, and the Mantra, "I salute the Divinites"<sup>3</sup> as aforesaid should be similarly recited three times, and then the Pīndas should be worshipped<sup>4</sup> (53) Lighting an incense-stick and a light, the wise one should, with closed eyes, think of the Pitrs in their celestial forms partaking of their allotted Pīndas, each his own, and should then bow to them, uttering the following (54)

### MANTRA

My father is my highest Dharma<sup>5</sup> My father is my highest Tapas<sup>6</sup> My father is my Heaven On my father being satisfied, the whole Universe is satisfied (55)

Taking up some flowers<sup>7</sup> from the remnants, the Pitrs should be asked for their blessings, with the following (56)

### MANTRA

Give me your blessings, O Merciful Pitrs May my knowledge, progeny, and Kinsmen always increase May my benefactors prosper May I have food in profusion May many always beg of me, and may I not have to beg of any (57-58)

<sup>1</sup> Śrāddha for one particular Ancestor only

<sup>2</sup> *Vide Garland of Letters*

<sup>3</sup> "Devatābhyah," etc (verse 32)

<sup>4</sup> The commentator adds "With scents and flowers"

<sup>5</sup> Pitā Here collectively used for all the Pitrs My duty to him and them is my highest duty

<sup>6</sup> Here = object of devotion

<sup>7</sup> Nirmālya—Flowers left over after the Śrāddha Bhāratī says 'flowers and the like' (Puspādī)

Then he should remove the Devas and Brāhmanas made of Kuśa grass, as also the Pindas, commencing with the Devas. The wise one should then make presents for all three <sup>1</sup> (59).

He should then make Japa of the Gāyatrī ten times, and the Mantra, "I salute the Divinities," <sup>2</sup> five times, and, after looking at the fire and the Sun, should, with folded palms, ask the Vipra <sup>3</sup> the following question (60):

"Is the Śrāddha complete?" <sup>4</sup>

and the Brāhmana should make reply:

"It has been completed according to the injunctions" <sup>5</sup> (61).

Then, for the removal of the effects of any error or omission, the Pranava <sup>6</sup> should be inwardly recited ten times, and the ceremony should be brought to a close uttering the following

#### MANTRA

"May the Śrāddha rite be faultless" <sup>7</sup>;

and then the food and drink in the vessels as also the Pinḍas should be offered to the officiating Brāhmana (62).

In the absence of a Vipra, it should be given to cows and goats, or should be thrown into water. This is called "Vṛiddhi Śrāddha," enjoined for all obligatory sacramental <sup>8</sup>

<sup>1</sup> i.e., the Devas and the paternal and maternal Ancestors. The present is made with the prescribed Mantra to the Brāhmana.

<sup>2</sup> The Mantra "Devatābhyah," etc. (verse 32).

<sup>3</sup> The Brāhmana who is always present to assist at these ceremonies.

<sup>4</sup> i.e., faultlessly done

<sup>5</sup> Vidhāna.

<sup>6</sup> Omkāra

<sup>7</sup> This is called Acchidrābhuvīdhāna

<sup>8</sup> Samskāra.

rites (63) Śrāddha performed on the occasion of any Parvan<sup>1</sup> is called "Pārvana Śrāddha"<sup>2</sup> (64)

In ceremonies relating to the consecration of emblems or images of Devas, or while starting for, or returning from, pilgrimage, the Śrāddha should be according to the injunctions laid down for Pārvana Śrāddha (65) On the occasion of Pārvana Śrāddha the Pitrs should not be addressed with the prefix "Nāndimukha," and for the words "Salutation to Pustī"<sup>3</sup> should be substituted the words "Salutation to Svadhā"<sup>4</sup> (66)

O Beautiful One<sup>1</sup> if any of the three Ancestors be alive, then the wise one should make the offerings to another Ancestor of higher degree (67) If the father, grandfather, and great-grandfather<sup>5</sup> be alive, then, O Queen of the Devas<sup>1</sup> no Śrāddha need be performed If they are pleased, then the object of the funeral rite and sacrifice<sup>6</sup> is attained (68)

If his father be living, then a man may perform his mother's Śrāddha, his wife's Śrāddha, and Nāndimukha Śrāddha, but he is not entitled to perform the Śrāddha of anyone else (69) O Queen of Kula<sup>7</sup> at the time of Ekoddista Śrāddha<sup>8</sup> the Viśva-Devas<sup>9</sup> are not to be

<sup>1</sup> Name given to certain days of the lunar month, such as Amāvasyā (New Moon), Pūrṇimā (Full Moon), Astamī (Eighth Day) A festival

<sup>2</sup> Pārvana-Śrāddha is Śrāddha performed on the occasions last mentioned—not only on Mahālayā Day—the New Moon preceding the Durgā Pūjā

<sup>3</sup> Namō'stu Pustyai See v 32 *ante*

<sup>4</sup> Namō'stu Svadhāyai, (*ibid*)

<sup>5</sup> Literally, three Ancestors, beginning with father

<sup>6</sup> Śrāddha and Yajña If all the three Ancestors are alive, they are feasted instead of Pindas being offered to them

<sup>7</sup> Kulśvarī

<sup>8</sup> See p 309, note 1

<sup>9</sup> See p 275, note 5

worshipped. The word of entreaty<sup>1</sup> should be addressed to one Ancestor only<sup>2</sup> (70).

At the time of Ekoddista-Śrāddha<sup>3</sup> cooked rice and Pinda should be given whilst facing south. The rest of the ceremony is the same as that which has been already described, with the exception that sesamum should be substituted for barley (71)

The peculiarity in Preta-Śrāddha<sup>4</sup> is that the worship<sup>5</sup> of Gangā<sup>6</sup> and others is omitted, and in the framing of the Mantra the deceased should be spoken of as Preta<sup>7</sup> whilst rice and Pindas are offered to him (72).

The Śrāddha performed for one particular dead ancestor is called "Ekoddista". In offering Pinda to the Preta, fish and meat should be added (73). O Mistress of the Kula!<sup>8</sup> know this, that the Śrāddha which is performed on the day following the end of the period of uncleanness<sup>9</sup> is Preta Śrāddha (74) If there is a miscarriage, or if the child dies immediately on birth, or if a child is born or dies, then the period of uncleanness is to be reckoned according to the custom of the family (75)

The period of uncleanness in the case of the twice-born is ten days (for Brāhmanas), twelve (for Ksatriyas), and a fortnight (for Vaiśyas); for Śūdras and Sāmānyas the period is one month (thirty days) (76)

<sup>1</sup> Anuṇā-vākya

<sup>2</sup> i.e., the person whose Ekoddista Śrāddha is being performed

<sup>3</sup> i.e., the first of Ekoddista Śrāddha

<sup>4</sup> See note 7

<sup>5</sup> Armchana

<sup>6</sup> The Devī of the Ganges

<sup>7</sup> i.e., the spirit before obsequial rites

<sup>8</sup> Kaula Tāntrikas

<sup>9</sup> Āśauca Erroneously called period of mourning

On the death of an Agnate<sup>1</sup> who is not a Sapinda,<sup>2</sup> the period of uncleanness is three days, and on the death of a Sapinda,<sup>3</sup> should information of it arrive after the period prescribed, one becomes unclean for three days (77)

The unclean man, O Primordial One<sup>4</sup> is not entitled to perform any rite relating to the Devas and the Pitrs, excepting Kula worship<sup>5</sup> and that which has been already commenced (78)

Persons over five years of age should be burnt in the burning-ground, but, O Kulesāni<sup>6</sup> a wife should not be burnt with her dead husband<sup>4</sup> (79) Every woman is Thy image—Thou residest concealed in the forms of all women in this world<sup>5</sup> That woman, who in her delusion<sup>6</sup> ascends the funeral pyre of her lord, shall go to hell (80)

Kālikā<sup>1</sup> the corpses of worshippers of the Brahma Mantra should be either buried, thrown into running water, or burnt, according as they may direct (81)

Ambikā<sup>1</sup> death in a holy place or a place of pilgrimage, or near the Devī, or near the Kaulikas,<sup>8</sup> is a happy one (82)

He who at the time of his death meditates on the one Truth, forgetful of the three worlds becomes one with the Paramātmā<sup>9</sup> (83)

<sup>1</sup> Jnāti

<sup>2</sup> i.e., having the same Pinda, or funeral rice-ball offering A kinsman connected by the offering of the Pinda

<sup>3</sup> Kula-Pūjā

<sup>4</sup> This passage condemns the practice of Sati

<sup>5</sup> Tava svarūpā ramanī, jagatyācchanna-vigrahā

<sup>6</sup> Moha is ignorance of right and wrong due to excess of grief, desire and the like

<sup>7</sup> See p 307, note 1

<sup>8</sup> Followers of Kulācāra

<sup>9</sup> Svarūpe pratishṭhāti—literally, "stays in his own Essential Being" Sva-rūpa is here the equivalent of Paramātmā (Bhārati)



After death the corpse should be taken to the burning-ground, and when it has been washed it should be smeared with ghee and placed on the pyre, with the face to the north <sup>1</sup> (84)

The deceased should be addressed by his name, and Gotra and as Preta <sup>2</sup> Giving the Pinda to the mouth of the corpse, the pyre should be lighted by applying the torch to the mouth of the corpse, the while inwardly reciting the Vahni Bija <sup>3</sup> (85)

Beloved<sup>1</sup> the Pinda should be made of boiled or unboiled rice, or crushed barley, or wheat, and should be of the size of an emblic myrobalam <sup>4</sup> (86) To the eldest son of the Preta is given the privilege of performing the Śrāddha; in his absence to the other sons, according to the order of their seniority (87).

The day after the day upon which the period of uncleanness expires, the mourner should bathe and purify himself, and give away gold and sesamum for the Liberation of the Preta <sup>5</sup> (88)

The son of the Preta should give away cattle, lands, clothes, carriages, vessels made of metals, and various kinds of edibles, in order that the Preta may attain Heaven (89)

He should also give away scents, garlands, fruits, water, beautiful bed, and everything which the Preta himself liked to insure his passage to Heaven (90)

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<sup>1</sup> Uttarābhīmukha.

<sup>2</sup> See p 312, note 7.

<sup>3</sup> Ram—the Bija of Fire

<sup>4</sup> Haritakī

<sup>5</sup> The Mantra said whilst giving away is “Om to-day (here mention month, Pakṣa, Tithi, etc ), for the Liberation of my father, whose Gotra is — and whose name is —, I give away gold, etc., to the Brāhmaṇa, whose name is — and whose Gotra is —”

Then a bull should be branded with the mark of a trident, and decorated with gold and ornaments, and then let loose, with the object that the deceased may attain Heaven (91)

He should then with a devout spirit perform the Śrāddha, according to the injunctions laid down for the performance of Preta Śrāddha,<sup>1</sup> and then feed Brāhmanas and Kaula knowers of the Brahman <sup>2</sup> and the hungry (92)

The man who is unable to make gifts should perform the Śrāddha to the best of his ability, and feed the hungry, and thus liberate his father from the state of existence of a Preta <sup>3</sup> (93)

Thus Preta Śrāddha is known as Ādya Ekoddista Śrāddha,<sup>4</sup> and it liberates the deceased from the state of Preta After this every year on the Tithi <sup>5</sup> of his death edibles <sup>6</sup> should be given to the deceased (94)

There is no necessity for a multitude of injunctions nor for a multitude of rituals Man may attain all Siddhi <sup>7</sup> by honouring a Kaulika The object of all Samskāras <sup>8</sup> is completely attained if, in lieu of the prescribed Homa, Japa,

<sup>1</sup> See p 312, verse 74

<sup>2</sup> Brahmajña

<sup>3</sup> The impure earth-bound state after Sapindikarana he joins the other Pitṛs and then reaps the result of his karma

<sup>4</sup> This is the first (Ādya) Śrāddha done immediately after (verse 88) the expiry of the period of uncleanness for the liberation from the state of a Preta of the person who is dead Ekoddista means directed (Uddista) towards one (Eka)

<sup>5</sup> A lunar day, which may be less than twenty-four hours

<sup>6</sup> The offering of Pindas on the anniversary of his death is called Vātsarika (annual) Śrāddha

<sup>7</sup> Sarva siddhi—Success in all things

<sup>8</sup> "Sacraments" described in Ch IX

and Śrāddha,<sup>1</sup> even a single Kaulika<sup>2</sup> is (at the time of the rite) duly honoured (96)

The injunction of Śiva is that all auspicious ceremonies should be performed between the period beginning with the fourth day of the light half of the lunar half-month, and ending on the fifth of the dark half-month (97).

He, however, who is desirous of performing any rite which must be performed may perform it even on an inauspicious day,<sup>3</sup> provided he be so directed by his Guru, by a Ṛtvik,<sup>4</sup> or a Kaulika (98).

A Kaulika should commence the building of a house, should first enter a house, start on a journey, wear new jewels, and the like, only after worshipping the Primordial One with the five Elements<sup>5</sup> (99).

Or the excellent worshipper may shorten the rite. He may, after meditating on the Devī, and inwardly reciting the Mantra and bowing to the Devī, go wherever he may desire (100)

In the worship of all Devatās, such as the Autumnal Festival<sup>6</sup> and others, Dhyāna and Pūjā<sup>7</sup> should be performed according to the ordinances laid down in the Śāstras relating to such worship (101)

<sup>1</sup> That is, the burnt sacrifice, recitation of Mantra, or obsequial rites.

<sup>2</sup> Follower of Kulācāra who has realised the ONE underlying the diversity of the world

<sup>3</sup> Viruddhe'ham

<sup>4</sup> Priest

<sup>5</sup> Pañca-tattva—Wine, meat, etc (see *Śakti and Śākta*).

<sup>6</sup> Śāradyotsava The Durgā Pūjā is so called because it is celebrated in Autumn. Durgā Pūjā is also celebrated in Spring, and is then called Vāsantī, or Vernal Festival

<sup>7</sup> Meditation and worship

According to the ordinances relating to the worship of the Primordial Kālī, animal sacrifice <sup>1</sup> and Homa <sup>2</sup> should be performed, and the rite should be brought to an end by the honouring of Kaulikas <sup>3</sup> and making of presents <sup>4</sup> (102)

The general rule is that Gangā, Visnu, Śiva, Sūrya, and Brahmā should first be worshipped, and then the Deva the special object of worship (103)

The Kaulika is the most excellent Dharma,<sup>5</sup> the Kaulika is the most excellent Deva, the Kaulika is the most excellent pilgrimage,<sup>6</sup> therefore should the Kaula be always worshipped <sup>7</sup> (104)

The three and a half Kotis <sup>8</sup> of Places of Pilgrimage, all the Devas beginning with Brahmā Himself, reside in the body of the Kaula. What, therefore, is there which is not attained by worshipping him? The land in which the good and Fully initiated <sup>9</sup> Kaula resides is blessed and deserving of honour. It is most holy, and is coveted even by the Devas (105-106). Who can, in this world, understand the majesty of the "Fully initiated" Sādhaka,<sup>10</sup> who is Śiva <sup>11</sup> Himself, and to whom there is nothing either holy or sinful? (107)

<sup>1</sup> Vali

<sup>2</sup> Sacrifice in fire

<sup>3</sup> Followers of Kulācāra, who see the Brahman in all and all in the Brahman. *Vide ante*

<sup>4</sup> Dakṣiṇā

<sup>5</sup> i.e., embodiment of righteousness

<sup>6</sup> i.e., he is the embodiment of all the Holy Places. A visit to him is the equivalent of the visit to all Holy places

<sup>7</sup> Armcayet

<sup>8</sup> A Koti is a crore or ten million—i.e., all the multitude

<sup>9</sup> Pūrṇābhīṣikta = lit. Fully sprinkled. Pūrṇābhīṣeka follows initiation

<sup>10</sup> One who is intently striving to attain Siddhi

<sup>11</sup> Śivātmā that is, he is the embodiment of goodness and beneficence

Such a Kaula, possessing merely the form of man, moves about this earth for the salvation of the entire world and the instruction of men in the conduct of life (108).

Śrī Devī said:

Thou hast, O Lord! spoken of the Greatness <sup>1</sup> of the fully initiated Kaula Do Thou in Thy mercy speak to Me of the ordinances relating to such initiation <sup>2</sup> (109).

Śrī Sadāśiva said:

In the three Ages <sup>3</sup> this rite was a great secret; men then used to perform it in all secrecy, and thus attain Liberation (110)

When the Kali Age prevails, the followers of Kula rite should declare themselves as such, and, whether in the night or the day, should openly be initiated <sup>4</sup> (111)

By the mere drinking of wine,<sup>5</sup> without initiation,<sup>6</sup> a man does not become a Kaula The Kula worshipper becomes the Lord of the Kula-Cakra only after "full initiation" <sup>2</sup> (112).

The Guru should, the day before the initiation, worship the Deva of Obstacles <sup>7</sup> with offerings, according to his ability for the removal of all obstacles (113)

If the Guru is not qualified to officiate at a "Full initiation" <sup>2</sup> ceremony, then it should, O Beloved! be performed by a duly initiated Kaula <sup>8</sup> (114). Gaṁ is the Bija

<sup>1</sup> Māhātmya = Prabhāva = Power, goodness, sanctity

<sup>2</sup> Pūrnābhiseka

<sup>3</sup> Yuga—that is, Satya, Tretā, and Dvāpara, the three past Ages.

<sup>4</sup> See Ch. IV, verse 78

<sup>5</sup> Kevalam madhya-sevanāt

<sup>6</sup> Abhiseka

<sup>7</sup> Ganesa

<sup>8</sup> *Vide* p 317, note 3 Changing one's Guru is not allowed unless the latter is not qualified when the services of a qualified preceptor may be

of Ganapati (Ganeśa) (115) Ganaka is the Rsi, the Canda is Nivṛt,<sup>1</sup> the Lord of Obstacles<sup>2</sup> is the Devatā, and the Mantra is applicable for the removal of obstacles to the performance of the rite<sup>3</sup> (116)

Adding successively six long vowels to the Mūla Mantra,<sup>4</sup> Śadanga-nyāsa<sup>5</sup> should be performed, and O Śivā<sup>1</sup> after doing Prāṇāyāma<sup>6</sup> let Ganapati be meditated upon (117)

sought It is however said "the disciple thirsting for knowledge may go from one Guru to another in the same way that a bee longing for honey goes from flower to flower"

Tarkālamkāra says At the time of Mantragrahana (reception of Mantra) the person imparting it becomes Guru, at the time of Abhiseka the quality of Guru is transferred to him who performs it Tantrasāra says that by renouncing the Guru man incurs death, by giving up Mantra poverty comes, and by giving up both, goes to Raurava hell The sense of this is that there is no fault in giving up the Guru if the disciple desires to be initiated in the Samskāra in which the person who gave him Mantra is not initiated and for which he is not qualified If however the Guru is initiated and qualified the disciple cannot leave him The intention of Śiva is that the disciple who wishes to be initiated in Shāktābhiseka, Pūrnābhiseka, Kramadiksā and the like, may leave the Guru who gave the Mantra and go to another who can fulfil his desires

<sup>1</sup> A form of metre

<sup>2</sup> Viṣṇu—that is, Ganeśa

<sup>3</sup> i.e., initiatory rite

<sup>4</sup> Gam

<sup>5</sup> Śadanga-nyāsa proper is also called Hrdayādi-sadanga-nyāsa—i.e., of the six parts of the body, beginning with the Heart (1) Heart, (2) the Head, (3) the Crown-lock, (4) the Thorax, (5) the three Eyes, (6) the palm and back of the Hand Kara-nyāsa is called Angusthādi-Śadanga-nyāsa—i.e., Nyāsa of six parts, beginning with the Angusta, or thumb, (1) Thumb, (2) Index finger, (3) Middle finger, (4) Ring finger, (5) Little finger, and (6) the palm and back of the Hand

<sup>6</sup> For the details of this practice, see ed., Bhakta, p. 497 Commence inhalation with the left nostril, making Japa of the Bija Gam sixteen times, retain the breath, making Japa sixty-four times, lastly, exhale through right nostril, making Japa thirty-two times Then the order is reversed by commencing with right nostril, and lastly with the left nostril These three actions make one Prāṇāyāma This Tantra speaks of two ways of Prāṇāyāma—the Gheranda Samhitā of seven and the Haṭha-yoga pradīpikā of three

## DHYĀNA

Meditate on Gana-pati as of the colour of vermilion, having three eyes, a large belly, holding in His lotus-hands the conch,<sup>1</sup> the noose,<sup>2</sup> the elephant-goad,<sup>3</sup> and the sign of blessing<sup>4</sup> His great trunk is adorned with the jar of wine which it holds On His forehead shines the young Moon<sup>5</sup> He has the head of the King of elephants; His cheeks are constantly bathed in wine His body is adorned with the coils of the King of serpents He is dressed in red raiment,<sup>6</sup> and His body is smeared with scented ointments (118).

Having thus meditated upon Ganapati, he should be worshipped with mental offerings,<sup>7</sup> and then the protecting powers of the seat<sup>8</sup> should be worshipped.<sup>9</sup> These are Tivrā, Jvālīnī, Nandā, Bhoga-dā, Kāma-rūpinī, Ugrā, Tejasvatī, Satyā, and Vighna-vināśinī<sup>10</sup> The (first eight) should be worshipped in their order, beginning from the east, and the last should be worshipped in the middle of the Mandala.

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<sup>1</sup> Śamkha

<sup>2</sup> Pāśa

<sup>3</sup> Ankuśa—the hook for driving elephants.

<sup>4</sup> The text has Ista Vara Mudrā=Sign of Blessing. This is done by merely turning in the thumb, its end touching the palm below the ring finger, all the fingers being held straight out

<sup>5</sup> Bhārati explains this passage to mean—"His diadem shining with the young Moon." For another Dhyāna of Gaṇeśa see Ch XIII 144.

<sup>6</sup> Bhārati interprets this passage to mean—"His body aglow with His red raiment" It is of the colour of vermilion.

<sup>7</sup> See Ch V, verses 142 *et seq.*

<sup>8</sup> Pīṭa-śakti (see Ādhāra-śakti, *ante*)

<sup>9</sup> Bhārati adds—"With Mantras made up of the Pranava, the name of the Devatā and Namah "

<sup>10</sup> The first eight are to be worshipped on the eight sides, and the last—the "Destructress of Obstacles"—in the middle.

Having thus worshipped them all, the Lotus-seat itself should be worshipped (119-120)

Meditating on Ganesa once again, He should be worshipped with offerings of the five elements<sup>1</sup> On each of His four sides the excellent Kaulika should worship Ganesa, Gana-nāyaka, Gana-nātha, Gana-kṛīḍa, Eka-danta, Rakta-tunda, Lambodara, Gajānana, Mahodara, Vikata, Dhūm-rābha, and Viḡhna-nāśana<sup>2</sup> (121-123)

Then the eight Śaktis, Brāhmī,<sup>3</sup> and others, and the ten Dīpālas<sup>4</sup> and their weapons, should be worshipped, and after that Viḡhna-rāja<sup>5</sup> should be bidden to depart<sup>6</sup> (124)

Having thus worshipped the King of Obstacles, the worshipper should perform the preliminary<sup>7</sup> ceremony, and then entertain the Kaulas versed in divine knowledge with the five elements<sup>8</sup> (125)

The next day, having bathed<sup>9</sup> and performed his ordinary daily duties as already enjoined, he should, O Beloved! give away sesamum-seed and gold for the destruction of all sins from his birth, and a Bhojya<sup>10</sup> for the satisfaction of the Kaulas

<sup>1</sup> Pañca-tattva—i.e., wine, meat, fish, parched food, and woman

<sup>2</sup> These are called the surrounding (Āvarana) Deities They are forms of Gana-pati, Who is called by these names Himself

<sup>3</sup> Brāhmī, Nārāyaṇī, Maheśvarī, Chāmundā, Kumārī, Aparājitā, Vārāhī, Nārasimhī (cf Chapter V, verse 134, and Chapter VI, verse 100)

<sup>4</sup> Indra, etc (see Chapter VI, verse 103)

<sup>5</sup> King of Obstacles—Ganeśa

<sup>6</sup> "Lord of Obstacles! Pardon me," is the Mantra of dismissal

<sup>7</sup> Adhuvāsana The worshipper here is the Guru

<sup>8</sup> Pañca-tattva

<sup>9</sup> Bhakta adds—"With Sarvaśadhu or Āmalakī (a kind of Myrabolan) water"

<sup>10</sup> i.e., uncooked rice, vegetables, ghee, sugar, salt—what, in short, is given uncooked for the purpose of making a meal



(126) Then, giving Arghya<sup>1</sup> to Sūrya, and having worshipped Brahmā, Viṣṇu, Śiva, and the nine Planets, as also the sixteen divine Mothers, he should make a Vasudhārā<sup>2</sup> (127).

He should then perform Vṛddhi-Śrāddha for the good result of the rite, and, going up to the Guru, bow to him, and pray to him as follows (128):

### (PRAYER TO THE GURU)

Save me, O Lord! Thou that art the Sun of the Kaulas. Protect my head, O Ocean of Mercy! with the shade of thy lotus-foot (129) Grant us leave, O Exalted One! in this auspicious Pūrṇābhiseka that by thy grace I may attain the success of my undertaking without any hindrance (130).

(The Guru should then reply:)

My son! be thou, by the permission of Śiva-Śakti,<sup>3</sup> initiated with the "full initiation". May thou attain the object of thy desire by the command of Śiva (131)

Having thus obtained the permission of the spiritual Preceptor, he should make the Saṁkalpa<sup>4</sup> for the removal of all obstacles and for the attainment of long life, prosperity, strength, and good health (132)

The Sādhaka, having solemnly formed his resolve, should do honour to the Guru, by presenting him with clothes and jewels, and Kārana<sup>5</sup> with Śuddhi,<sup>6</sup> and invite him to perform the rite (133)

<sup>1</sup> Offering.

<sup>2</sup> See p 266, note 9.

<sup>3</sup> Śiva and Śakti—the Two in One.

<sup>4</sup> "Solemnly declare his purpose" See ed Bhakta, p 503, for details

<sup>5</sup> A symbolic name for wine. See Ch VII, vv 22, 23.

<sup>6</sup> See Ch VI, verse 11 The invitation is done with a Mantra. See ed Bhakta, p 504

The Guru should then make with earth an altar four fingers in height and measuring one and a half cubit either way in a beautiful room painted with red earth, etc., decorated with pictures, flags, fruits, and leaves, and strings of small bells

The room should have a beautiful ceiling-cloth,<sup>1</sup> lighted with lines of lamps fed with ghee to dispel all traces of darkness, and should be scented with burning camphor, incense-sticks, and incense, and ornamented with fans,<sup>2</sup> fly-whisks,<sup>3</sup> the tail feathers of the peacock, and mirrors, etc., and then he should with rice, powdered and coloured yellow, red, black, white, and dark blue draw the Mandala<sup>4</sup> called Sarvato-bhadra,<sup>5</sup> beautiful and auspicious in every way (134-138)

Then each person should perform the rite preparatory to mental worship, according to his own Kalpa,<sup>6</sup> and then, having made mental worship, should purify the five elements with the Mantra previously mentioned (139) After the Pancha-tattvas<sup>7</sup> have been purified, the jar, which must be either of gold or silver or copper or earth, should be placed with the Brahma Bija<sup>8</sup> on the Mandala<sup>9</sup> It should be washed with the Weapon Mantra<sup>10</sup> and smeared with curd, Aksata,<sup>11</sup> and then a vermilion mark should be placed on it with the Mantra "Śrīm" (140-141)

<sup>1</sup> Chandrātapa is an awning with various designs thereon

<sup>2</sup> Vyajana

<sup>3</sup> Made of the tuft of the tail of yak

<sup>4</sup> Diagram

<sup>5</sup> Name of a Yantra—Sarvato-bhadra Mandala

<sup>6</sup> Sva-sva-kalpokta-vidhinā Kalpa=Body of Ritualistic rules Different Sampradāyas have different Kalpas

<sup>7</sup> i e, the wine, meat, fish, Mudrā and woman

<sup>8</sup> Om

<sup>9</sup> Square—the Sarvato-bhadra Mandala

<sup>10</sup> Phaṭ

<sup>11</sup> See p 297, note 3

He should then recite three times the letters of the alphabet, with the Bindu superposed from Kṣa to A,<sup>1</sup> and recite inwardly the Mūla-Mantra, and fill the jar with wine<sup>2</sup> or water from some holy place, or with ordinary pure water, and then throw into the jar nine gems or a piece of gold<sup>3</sup> (142-143)

The merciful Guru should then place over the mouth of the jar a leafy branch of a Jack-tree, a Fig-tree,<sup>4</sup> an Aśvatha-tree,<sup>5</sup> and of a Vakula and Mango-tree, with the Vāgbhava Bīja<sup>6</sup> (144)

He should then place on the leafy branches a gold, silver, copper, or earthen platter with fruits and sundried rice, uttering the Ramā-Bīja<sup>7</sup> and Māyā-Bīja<sup>8</sup> (145). Then, O Beauteous One! two pieces of cloth should be tied to the neck of the jar. When worshipping Śakti the cloth should be of a red colour, and in the worship of Śiva and Viṣṇu it should be white (146).

Inwardly reciting the

### MANTRA

Sthām, Sthīm, Hrīm, Śrīm,

the jar should be put in its place, and after putting into it the Pancha-tattvas<sup>9</sup> the nine cups should be placed in their

<sup>1</sup> i e , the Mātrkā Bīja in the reversed (Viloma) form.

<sup>2</sup> Kārana

<sup>3</sup> Diamond, sapphire, emerald, coral, pearl, moonstone, gomedā, topaz, ruby. A piece of gold is used weighing one tola, or a gold mohur.

<sup>4</sup> *Ficus glomerata* rox. Kaulikārcana-dīpikā substitutes Vata, or *Ficus Indica*

<sup>5</sup> *Ficus religiosa*

<sup>6</sup> Aim

<sup>7</sup> Śrīm

<sup>8</sup> Krīm.

<sup>9</sup> Wine, meat, etc , not actually but by saying the Mantra " I here place meat " and so forth

order (147) The Śakti Pātra should be of silver, the Guru-Pātra of gold, the Śrī Pātra <sup>1</sup> should be made of the human skull,<sup>2</sup> the rest of copper (148) Cups made of stone, wood, and iron should be rejected, the material of the cups in the worship of the Mahā-devī should be according to the means of the worshipper (149)

After placing the cups, libations should be offered to the four Gurus <sup>3</sup> and the Devī, and the wise one should then worship the jar filled with nectar (150) Lights and incense should then be waved <sup>4</sup> and sacrifices made to all beings,<sup>5</sup> and after worshipping the divinities of the Pīthas <sup>6</sup> he should perform Sadanga-nyāsa <sup>7</sup> (151) He should then do Prāṇāyāma, and, meditating on the Great Devī, invoke Her, and thereafter worship Her, the Object of his worship, to the best of his ability and without nigardliness (152) The excellent Guru, O Śivā! should perform all the rites ending with Homa, and then honour the Kumārīs <sup>8</sup> and worshippers of Śakti by presenting them with flowers, sandal-paste, and clothes (153)

The Guru should then ask the permission of those present with the following words

O you Kaulas! who are vowed to Kula-worship, be kind to my disciple Do you give your permission to his Samskāra of Pūrnābhiseka (154)

The Lord of the Cakra having thus asked, those present should respectfully say "By the grace of Mahā-māyā <sup>9</sup> and

<sup>1</sup> Śrī-pātra is the cup from which liquid is taken for sprinkling, etc., and which is not used for drinking In some schools the drinking-cup is made of a skull

<sup>2</sup> Mahā-śamkha (the great Conch-shell)—that is, human skull

<sup>3</sup> See Chapter VI, verse 50

<sup>4</sup> i e., Ārati

<sup>5</sup> Sarva-bhūta-bali

<sup>6</sup> Or seat (see p 115, note 5)

<sup>7</sup> See *ante* under verse 117

<sup>8</sup> Unmarried girls

<sup>9</sup> The Devī

the glory of the Supreme Spirit,<sup>1</sup> may thy disciple be perfect and devoted to the Supreme Tattva ”<sup>2</sup> (155).

The Guru should then make the disciple worship the Devī in the jar, which has been worshipped by himself, and then, mentally repeating the

### MANTRA

Klīm, Hrīm, Śrīm<sup>3</sup>

over it, move the pure jar, with the following

### MANTRA

Rise, O Brahma-kalaśa,<sup>4</sup> thou art the Devatā<sup>5</sup> and grantest all success May my disciple, being bathed with thy water and leaves, be devoted to Brahman (156-157).

Having moved<sup>6</sup> the jar in this manner, the Guru should mercifully sprinkle the disciple seated with his face to the North with the Mantras about to be spoken (158)

The Rsi of the Mantra of this auspicious Pūrnābhiseka rite is Sadāśiva, the metre is Anustup, the presiding Devatā is the Adyā-Kālī, the Bija is “Om,” and its applicability is for the auspicious sprinkling<sup>7</sup> on the occasion of the Pūrnābhiseka ceremony (159)

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<sup>1</sup> Paramātmā

<sup>2</sup> Para-tattva-parāyana, that is, a seeker of the Brahman

<sup>3</sup> That is, the bijas of Kāma, Māyā, and Ramā, or Laksmī.

<sup>4</sup> Jar—which is the Brahman.

<sup>5</sup> Devatātmaka, that is, in which are all the Devatās

<sup>6</sup> That is, by the Mantra.

<sup>7</sup> That is, Consecration



sarasvatī,<sup>1</sup> Ugra-Candā, Pracandā,<sup>2</sup> constantly sprinkle thee; may Matsya, Kūrma, Varāha, Nrsimha, Vāmana, Rāma, Bhrgu-Rāma,<sup>3</sup> sprinkle thee with water, may Asitānga, Ruru, Candā, Krodhonmatta, Bhayamkara, Kapālī, Bhīṣana,<sup>4</sup> sprinkle thee; may Kālī, Kapālmī, Kullā, Kuru-kullā, Virodhinī Vipracittā, Mahogrā,<sup>5</sup> ever sprinkle thee; may Indra, Agni, Śamana,<sup>6</sup> Raksah, Varuna, Pavana, Dhana-da, Maheśāna,<sup>7</sup> who are the eight Dikpālas,<sup>8</sup> sprinkle thee; may Ravi, Soma, Mangala,<sup>9</sup> Budha, Jīva,<sup>10</sup> Śita,<sup>11</sup> Śani,<sup>12</sup> Rāhu, Ketu,<sup>13</sup> with all their Satellites, sprinkle thee; may the Naksatras, the Karanas,<sup>14</sup> the Yogas,<sup>15</sup> the Days of the Week, and the two Divisions of the Month,<sup>16</sup> the Days, Seasons,

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<sup>1</sup> Kālī, Laksmī and Tārā Mahālaksmī is also a name of one of the Mātrkas

<sup>2</sup> Raudrī Mūrtis of the Devī

<sup>3</sup> Avatāras of Viṣṇu

<sup>4</sup> Bhairavas. See p

<sup>5</sup> Bhairavīs As to Kurukullā mātṛī-rūpā, see *Introduction, Tantrarāja*, vol 8, Tantrik Texts, Ed A Avalon.

<sup>6</sup> Lord of the celestials, Lord of Fire, an epithet of Yama.

<sup>7</sup> Nairṛit, protector of S E. Corner, the direction of Yama, Lord of Ocean, Lord of Air, Kubera, Lord of Wealth, another Dikpāla.

<sup>8</sup> Protectors of the Quarters

<sup>9</sup> Sun, Moon and Mars

<sup>10</sup> Mercury, Brhaspati or Jupiter

<sup>11</sup> Śukra, the planet Venus

<sup>12</sup> Saturn

<sup>13</sup> Ketu is the descending node, considered as the ninth planet, and the body or trunk of the demon Saimhikya Rāhu is the ascending node—a demon with head and without body, swallowing the Sun and Moon in eclipse The name of Rāhu means Bhu-chhāyā or earth-shadow.

<sup>14</sup> These are also divisions of time and are eleven in number Bava, Bālava, Kaulava, Taitila, Vanija, Visti, Śakuni, Catuspada, Kimstughna, and Nāga-Gara The Naksatras are the constellations. Time is divided according to their respective positions day after day

<sup>15</sup> Astrological divisions of time numbering twentyseven according to conjunctions of Planets or Stars

<sup>16</sup> The Paksas, which are Śukla and Kṛṣṇa—light and dark.

Months, and the Year anoint thee always, may the Salt Ocean, the Sweet Ocean, the Ocean of Wine,<sup>1</sup> the Ocean of Ghee, the Ocean of Curd, the Ocean of Milk, the Ocean of Sweet Water sprinkle thee with their consecrated waters, may Gangā, Yamunā, Revā, Candra-bhāgā, Sarasvatī, Sarayū, Gandakī, Kuntī, Sveta-gangā, Kauslī<sup>2</sup> may all These sprinkle thee with their consecrated waters, may the great Nāgas<sup>3</sup> beginning with Ananta, the birds beginning with Garuda,<sup>4</sup> the trees beginning with the Kalpa tree,<sup>5</sup> and the great Mountains sprinkle thee<sup>1</sup> may the beneficent Beings<sup>6</sup> residing in Pātāla,<sup>7</sup> on the earth and in the air, pleased at this hour of thy Pūrṇābhiseka, sprinkle thee with water (160-175) May thy ill-luck, bad name illness, melancholy and sorrows be destroyed by the Pūrṇābhiseka, and by the glory of the Supreme Brahman (176) May Alakṣmī,<sup>8</sup> Kālakarnī,<sup>9</sup> the Dākinīs, and the Yoginīs,<sup>10</sup> being driven away by the Kālī Bija, be destroyed by the Abhiseka (177) May the Bhūtas,<sup>11</sup> Pretas,<sup>12</sup> Pisāchas,<sup>13</sup> and the maleficent Planets be driven out, put to flight, and

<sup>1</sup> Surā

<sup>2</sup> Names of sacred Rivers

<sup>3</sup> Serpent-divinities, with human head and tail of serpent, said to inhabit the Nether Worlds (Pātāla)

<sup>4</sup> The Vāhana of Viṣṇu

<sup>5</sup> Tree in Indra's heaven that yields all that is desired

<sup>6</sup> Kṣemakārinah

<sup>7</sup> The Nether World

<sup>8</sup> Devī of Adversity as regards loss of wealth

<sup>9</sup> Devī of Misfortune

<sup>10</sup> Here Bad Female Spirits Yoginī is a name given to the Supreme Devī Herself and Yoginīs are Her various powers some of which are great and beneficent The Dākinīs and Yoginīs here are evil spirits Dākinī is also the name of Devī in the Mūlādhāra

<sup>11</sup> Spirits, Ghosts primarily means the Elements

<sup>12</sup> Spirits before performance of Śrāddha

<sup>13</sup> Bad and filthy disembodied souls, who are invoked by those who are Pisāca-siddha



destroyed by the Ramā-Bija, <sup>1</sup> may all misfortune caused thee by magic and by the incantations of thy enemies, may all thy transgressions of mind, word, and body be destroyed as the result of this initiation; may all thy adversities be destroyed, may thy prosperity be undisturbed, may all thy desires be fulfilled as the result of this Pūrṇābhiseka (178-180).

With these twenty-one Mantras the disciple should be sprinkled with water; and if he has obtained already the Mantra from the mouth of a Paśu, <sup>2</sup> the Guru should make him hear it again <sup>3</sup> (181)

The Kaulika Guru should, having informed the worshippers of Śakti, call his disciple by his name and give him a name ending with Ānandanātha (182)

Being thus initiated in the Mantra by the Guru, the disciple should worship his Ista-devatā <sup>4</sup> in the Yantra <sup>5</sup> and then honour the Guru by offering him the Pancatattva <sup>6</sup> (183).

The disciple should also give as Dakṣinā <sup>7</sup> cows, land, gold, clothes, drinks, and jewels to the Guru, and then honour the Kaulas, <sup>8</sup> who are the very embodiments of Śiva <sup>9</sup> (184)

The self-possessed, purified, and humble disciple, having honoured the Kaulas, should touch the sacred feet of the Guru with veneration, and, bowing to him, pray to him as follows (185)

<sup>1</sup> Śrīm

<sup>2</sup> See Śakti and Śākta

<sup>3</sup> From his own mouth

<sup>4</sup> The Divinity of his worship

<sup>5</sup> Diagram

<sup>6</sup> Wine, meat, etc

<sup>7</sup> Presents.

<sup>8</sup> Who are present

<sup>9</sup> Śivātmaka

# PRAYER TO GURU

Holy Lord! Thou art the Lord of the world Lord!  
Thou art my Lord O Ocean of Mercy! do Thou gratify  
my heart's desire by the gift of the excellent nectar (186)

The Guru should then say

"Give me leave, O Kaulas! you who are the visible  
images of Śiva Himself, that I may give to my good and  
humble disciple the excellent nectar" (187)

The Kaulas will then say

"Lord of the Cakra! Thou art the Supreme Lord Him-  
self, Thou art the Sun of the Kaula lotus Do Thou gratify  
this good disciple, and give him the Kula nectar" (188)

The Guru, having obtained the leave of the Kaulas,  
should place in the hand of the disciple the drinking-cup  
filled with the excellent nectar, as also the Śuddhi (189)

The Guru should then, devoutly meditating on the  
Devī in his heart, place the Tilaka<sup>1</sup> on the forehead of the  
disciple, as also of the Kaulas, with the ashes adhering to the  
sacrificial spoon (190)

Let the Guru then distribute the Tattvas offered<sup>2</sup> to  
the Devī, and partake of the food and drink as directed in the  
injunctions relating to the formation of Cakra<sup>3</sup> (191)

O Devī! I have spoken to Thee of the auspicious rites  
relating to Pūrnābhiseka By this one attains divine know-  
ledge and becomes Śiva Himself (192)

The Pūrnābhiseka should be performed for nine or seven  
or five or three or one night (193)

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<sup>1</sup> Sectarian mark

<sup>2</sup> Prasāda-tattva=P-asāda is food offered to a Deva or Guru, and is  
deemed holy food

<sup>3</sup> See Chapter VI, verse 189 *et seq*

There are, O Kuleśānī<sup>1</sup> five different forms<sup>1</sup> in this purificatory rite In the rite which lasts nine nights the Mandala<sup>2</sup> known as Sarvato-bhadra<sup>3</sup> should be made (194).

Beloved! in the rite which lasts seven nights the Mandala Nava-nābha, in the rite which lasts five nights the Mandala Panchābja, in the rite which lasts three nights and in the rite which lasts one night the Mandala of eight-petalled lotus should be respectively made (195)

O Devī<sup>1</sup> the injunction is that on the Sarvato-bhadra and Nava-nābha Mandalas nine jars<sup>4</sup> should be placed on Pañcābja-Mandala five, and on Asta-dalābja-Mandala one jar, and the Anga Devatās<sup>5</sup> and the Āvarana Devatās<sup>6</sup> should be worshipped in the filaments and other parts of the lotuses (196-197)

The Kaulas who have been Fully Initiated are pure of soul All things are purified by their look, touch, and when smelt by them (198). All men, whether they are Śāktas, Śaivas, Vaisnavas, Gānapatas, or Sauras,<sup>7</sup> should worship the Kaula-Sādhu<sup>8</sup> with devotion (199).

It is good for a Śākta to have a Guru who is a Śākta, for a Śaiva a Śaiva-Guru is commendable, and for a Vaisnava a Vaisnava, for a Saura a Saura as Guru is advised, and a Gānapata is the proper Guru for a Gānapata, but a Kaula is excellent as Guru in the case of all; therefore the wise one should with all his soul be initiated by a Kaula (200-201).

<sup>1</sup> Kalpa which varies according to the Devatā, the Sampradāya and competency (Adhikāra).

<sup>2</sup> Yantra For these Mandalas, see *Tantra-sāra*, pp 124-129, and p 168

<sup>3</sup> All-propitious

<sup>4</sup> Ghatas.

<sup>5</sup> The limbs or parts of the chief Devatā which are considered as Devatās

<sup>6</sup> The attendant Devatās

<sup>7</sup> These are the five classes of worshippers—(Pañcopāsaka).

<sup>8</sup> Ho y man, or Sage.

Those who with devotion worship the Kaulas with Pañca-tattva,<sup>1</sup> cause the salvation<sup>2</sup> of their Ancestors, and themselves attain the highest end (202)

The man who has obtained the Mantra from the mouth of a Paśu<sup>3</sup> is of a certainty a Paśu, and he who has obtained the Mantra from a Vīra<sup>3</sup> is a Vīra, and he who obtains it from a Kaula knows the Brahman (203) One who has been initiated according to Śākta rites<sup>4</sup> is a Vīra, he may purify the Pañca-tattvas only in the worship of his own Ista-devatā,<sup>5</sup> he may never be the Cakresvara<sup>6</sup> (204)

He who kills a Vīra, he who drinks wine which has not been consecrated,<sup>7</sup> he who seduces the wife of or steals the property of a Vīra, these four are great sinners, and the man who associates with any of these is the fifth sinner (205) Those evil-natured men who disparage the Kula Way,<sup>8</sup> Kula articles, and the Kula worshipper go down the low and vile path (206)

The Rudra-dākinīs and Rudra-bhairavīs<sup>9</sup> dance in joy (at the thought of) chewing the bones and flesh of men who disparage wine and the Kaulas (207) They (the Kaulas) are merciful and truthful, and ever desire the good of others For such as insult them there is no escape from Hell (208)

<sup>1</sup> Wine, etc

<sup>2</sup> Uddhṛtya=lifting up, rescuing, etc

<sup>3</sup> As to the meaning of these classes of men, see *Śakti and Śākta*

<sup>4</sup> i.e., Śāktābhiseka as distinct from the higher initiation called Pūrṇābhiseka

<sup>5</sup> Special tutelary Devatā

<sup>6</sup> Lord of the Cakra, who alone can pour out wine from the jar, and drink and distribute as he thinks right The others are prohibited from doing so

<sup>7</sup> Vṛthā-pāyī=Vain-drinker These are Mahāpātakīs

<sup>8</sup> Kula Worship, etc

<sup>9</sup> Fierce Spirits of that name, attendant on Śiva and Kālī

I have (in various Tantras) spoken of many and various methods and rites <sup>1</sup>, but in the case of a Kaula who is devoted to the Brahman alone, the performance or non-performance of such rites is one and the same <sup>2</sup> (209).

There is one Supreme Brahman Who is spread throughout the Universe He is worshipped by the worship of the Universe,<sup>3</sup> because everything exists in Him (210)

Beloved<sup>1</sup> even those who look to the fruit of action and are governed by their desires and by the worship of different Devas, and addicted to various rituals worshipping the Devatās as other than themselves <sup>4</sup> go to and enter That (211). He who sees everything in Brahman, and who sees Brahman everywhere, is undoubtedly known as a true Kaula, who has attained Liberation while yet living <sup>5</sup> (212).

End of the Tenth Chapter, entitled “ Rites relating to Vṛddhi Śrāddha, Funeral Rites, and Pūrnābhiseka ”

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<sup>1</sup> Prayoga and Karma the former including the meanings, application, method, object The latter is ritual action.

<sup>2</sup> Because he is free from Rāga and Dvesa in whatever he does (Tarkālamkāra)

<sup>3</sup> Visvārchayā. that is, worship of anything in the universe. Everything is the form of the Brahman and provided what is worshipped is so worshipped with this knowledge it is worship of Brahman.

<sup>4</sup> Prthāktvena yajantah. The reference is to dualists who think God is wholly separate from themselves and not, as the Advaitins hold, their own essential self. By ‘ That ’ the Niskala-Brahman is meant

<sup>5</sup> Jīvanmukta.

## CHAPTER XI

### EXPIATORY ACTS

LISTENING to the Rules<sup>1</sup> of Śambhu relating to the different Castes and Stages of Life, Aparnā<sup>2</sup> was greatly pleased, and questioned Śamkara thus (1)

Śrī Devī said

Thou hast, O Lord<sup>1</sup> out of Thy kindness for Me and in Thy omniscience, spoken of the customs and the rules of religious conduct and sacraments<sup>3</sup> for the well-being of the world (2) But the men of the Kali Age, being wicked, and blinded by anger and lust, atheists,<sup>4</sup> of wavering minds and addicted to the gratification of their senses, will not in their ignorance and folly, follow the way laid down by Thee, it behoves Thee, O Īśāna<sup>1</sup> to say what will be the means of their Liberation (3-4)

Śrī Sadāśiva said

Thou hast asked well, O Devī<sup>1</sup> Thou who art the Benefactress of the world, the Mother of the world, Thou art Durgā,<sup>5</sup> Thou dost liberate people from the bonds of birth and the toils of this world (5) Thou art the Primordial One, Thou fosterest and guardest this world, Thou art beyond the most excellent, Thou, O Devī<sup>1</sup> dost support the moving

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<sup>1</sup> Dharma

<sup>2</sup> Devī—so called because during the time She was doing penance She would not so much as eat a leaf to appease Her hunger

<sup>3</sup> Samskāras

<sup>4</sup> Nāstika—Unbeliever in the Vedas and in a Future Life

<sup>5</sup> "Mother" (Jananī), which Bhāratī interprets as equivalent of Janayitrī Durgā="Difficult to understand and attain"

and the motionless Universe (6). Thou art Earth,<sup>1</sup> Thou art Water, Thou art Fire, Thou art Air, Thou art the Ether,<sup>2</sup> Thou art Ahamkāra,<sup>3</sup> Thou art Mahat-tattva<sup>4</sup> (7). Thou art Life in this world, Thou art the Knowledge<sup>5</sup> of Self, and Thou art the Supreme Divinity. Thou art the Senses, Thou art Manas, Thou art Buddhi; Thou art the motion and existence of the Universe<sup>6</sup> (8)

Thou art the Vedas, Thou art the Pranava,<sup>7</sup> Thou art the Smṛtis, the Samhitās, the Nigamas, the Āgamas, and the Tantras,<sup>8</sup> Thou pervadest all the Śāstras, and art the Abode of all that is good (9) Thou art Mahā-kālī,<sup>9</sup> Mahā-lakṣmī,<sup>10</sup> Mahā-nīla-sarasvatī,<sup>11</sup> Mahodarī,<sup>12</sup> Mahā-māyā,<sup>13</sup> Mahāraudrī,<sup>14</sup> and Maheśvarī<sup>15</sup>; Thou art Omniscient<sup>16</sup> and Knowledge itself,<sup>17</sup> there is nothing which Thou knowest

<sup>1</sup> Prthivī

<sup>2</sup> Void=Viyat=Ākāśha=Ether of Space.

<sup>3</sup> As to Ahamkāra, the I-making faculty of mind, see Woodroffe's "World as Power Mind"

<sup>4</sup> The Sāmkhya category of that name the cosmic Buddhi See *ibid*

<sup>5</sup> Knowledge=Vidyā—here Ātma-jñāna

<sup>6</sup> By the senses are meant the eyes, ears, etc. Manas is the faculty of attention and Buddhi the faculty of determination. Bhāratī says that mind (Manas) means heart (Hṛdaya), and understanding (Buddhi) means Śāstrādi-tattva-jñāna (knowledge of the essence of the Śāstras, etc.).

<sup>7</sup> Omkāra

<sup>8</sup> Smṛtis are the Dharma-Śāstras of Manu and others and the Samhitās refer to the Mahā-bhārata and other similar writings (Bhāratī)

<sup>9</sup> As the devourer of Time and who is therefore Destructress of the Universe, which is Brahman in time and space

<sup>10</sup> As the Cause of all prosperity and intelligence.

<sup>11</sup> As the Source of all learning

<sup>12</sup> For She holds the Universe in Her womb

<sup>13</sup> She Who is one with Brahman, Who holds the Universe under Her spell

<sup>14</sup> She Who is the great Destructress withdrawing all to Herself

<sup>15</sup> As She dominates and is the Lord of all.

<sup>16</sup> Sarvajñā

<sup>17</sup> Jñānamayī=Mokṣa-viśaya-prajñā-svarūpā=illumining and liberating knowledge (Bhāratī)

not, yet, O Wise One! since Thou askest Me, I will speak of it for Thy pleasure (10-11)

Thou hast truly spoken, O Devī! of the evil ways of men, who, knowing what is for their welfare, yet, maddened by sinful desire for things which bring immediate enjoyment, are devoid of the sense of right and wrong, and desert the True Path I speak now of that which will contribute to their Liberation (12-13)

In the doing of what is forbidden and in the omitting of what is enjoined men sin, and sins lead to pain, sorrow, and disease (14)

O Kula-nāyikā!<sup>1</sup> know that there are two kinds of sin—that which contributes merely to the injury of one's own Self, and that which causes injury to others (15) Man is released of the sin of injuring others by the punishment inflicted by the King, and from other sins by expiatory rites<sup>2</sup> with self-restraint<sup>3</sup> (16)

Those sinful men who are not purified by either punishment or expiation cannot but go to hell, and are despised both in this world and the next (17)

O Ādyā! I shall first of all speak of the Rules relating to punishment by the King O Mahesānī! The King who deviates from these, himself goes upon the downward path (18)

In the administration of justice, servants, sons, strangers,<sup>4</sup> friends and foes should all be treated alike (19)

If the King is guilty of any sin himself, or if he should have punished one who is not guilty, then he shall purify himself by fasting and by placating those he has wronged by

<sup>1</sup> The Devī as sovereign mistress of the Kaulas

<sup>2</sup> Prāyaścitta

<sup>3</sup> Samādhi—Citta-vṛtti mīrodha, or Yoga But here it means ordinary restraint of the inclinations of the Citta, that is, practising acts of self-restraint or doing Prāyaścitta with self-restraint (Bhāratī)

<sup>4</sup> Udāsīna—Detached Persons who are neither friends nor foes (Bhāratī)



gifts (20) If the King should consider that he is guilty of any sin which is punishable by death, he should then abdicate his kingdom and go to a forest, and there labour for his purification by penances (21). The King should not, without sufficient reason, inflict heavy punishment on persons guilty of a light offence, nor should he inflict light punishment on persons guilty of a great offence (22). But the punishment by which many offenders may be deterred from ill-doing, and (punishment) in the case of an offender who is fearless<sup>1</sup> of crimes, should be heavy, although the offence be a light one (23)

In the case of one who has committed the offence but once only and is ashamed of his ill-deed, or of one who fears crime and is a respectable man, a light punishment should be inflicted, even if the offence be a grave one (24).

If a Kaula or a Brāhmaṇa is guilty of a slight offence, they should, even though otherwise worthy of respect, be punished by the King by a rebuke (25)

The King who does not bestow adequate rewards and punishments after consultation with his ministers is a great sinner (26)

A son should not leave his mother and father, the subjects should not leave their King, nor the wife her husband, if they are in trouble or in disgrace, unless they are greatly guilty<sup>2</sup> (27)

The subjects should actively protect the kingdom, property, and life of the just King, otherwise they will go upon the downward path (28).

Śivā! those who knowingly go with their mother,<sup>3</sup> daughter,<sup>3</sup> or sister,<sup>3</sup> those who have killed their

<sup>1</sup> i e, in the cause of hardened criminals

<sup>2</sup> The text is read according to Ram Mohun Roy

<sup>3</sup> Each of these terms is suggestive of a class Thus, *Mother* would include her sister, her sister-in-law, etc

Mahā-gurus,<sup>1</sup> those who have, after having taken refuge in the Kula Faith, abandoned it, and those who have broken the trust placed in them, are very great sinners (29-30)

Śivā<sup>1</sup> the punishment of those that go with their mother, sister, and daughter is death, and if the latter are wilful participants the same punishment should be inflicted upon them (31)

The sinful man, who with a lustful mind goes to the bed of his mother's or father's sister, or to his daughter-in-law, or mother-in-law (wife's mother), the wife of his preceptor, the wife of his maternal or paternal grandfather, the daughter or wife of his mother's or father's brother, the wife or daughter of his brother, the sister's daughter, the master's wife or daughter, or with an unmarried girl, should be punished by castration,<sup>2</sup> and these women also if they are wilful participants in the offence should be punished by the cutting of their noses and turning them out of the house that they may be released from sin (32-34)

The punishment of the man who goes with the wife or daughter of a Sapinda,<sup>3</sup> or with the wife of a man who has trusted him, is to be deprived of all his property and to have his head shaved (35)

If through mistake (by ignorance) one should happen to marry any of these,<sup>4</sup> either in Brāhma or Śaiva form, then she should be left at once (36)

A man who goes with the wife of another man of the same caste as himself, or of a caste inferior to his own, should be punished by the imposition of a fine and by being kept on a diet of grains<sup>5</sup> for one month (37)

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<sup>1</sup> i e, Father and Mother, and Husband in the case of married women  
Here are Ati-pātakis named

<sup>2</sup> Linga-ccheda = Cutting off the genitals

<sup>3</sup> Kinsman <sup>4</sup> i e, one of the prohibited degree

<sup>5</sup> Kana = grains, broken rice, etc

If a Ksatriya, Vaiśya, Śūdra, or Sāmānya, O Thou of Beauteous Face! goes with a Brāhmaṇa woman knowing her to be such, then his punishment is castration, and the Brāhmaṇa woman should be disfigured and banished from his kingdom by the King For such as go with the wives of Viras, and, for such wives, the punishment should be the same (38-39)

The wicked man who enjoys the wife of one of a higher caste should be heavily fined, and kept on a diet of grains for three months (40)

And if the woman is a wilful party, she should be similarly punished If the wife is the victim of a rape, then she should be separated from, but maintained by, her husband (41)

A wife, whether married according to Brāhma or Śaiva form, should in all cases be renounced if she has gone with another man even if it be only once, and then whether of her own desire or against it (42).

Those who have intercourse with public women, or with cows or other animals, should, O Deveshi! be purified by being kept on a diet of grains for three nights (43).

The punishment of those wicked men who have unnatural intercourse<sup>1</sup> with a woman is death; this is the injunction of Śambhu (44)

A man who ravishes a woman, even if she be the wife of a Candāla should be punished by death, and should never be pardoned (45).

A man should consider as wife only that woman who has been married to him according to Brāhma or Śaiva form All other women are the wives of others<sup>2</sup> (46)

A man who with lust looks at another man's wife should fast for a day to purify himself He who has converse with<sup>3</sup>

<sup>1</sup> Pāyum gacchatām

<sup>3</sup> Sambhāsa, lewd talk, etc.

<sup>2</sup> Para-strī

her in a secret place should fast for two days. He who touches her should fast for four days, and he who embraces<sup>1</sup> her should fast for eight days to purify himself (47)

And the woman who with a lustful mind behaves in the same manner should purify herself by following the same rules of fasting (48)

The man who uses offensive language towards a woman, who sees the private parts of a woman who is the wife of another<sup>2</sup> and laughs mockingly at her, should fast for two days to purify himself (49)

A man who shows his naked body to another, or who makes another person naked, should cease eating for three days to purify himself (50)

If the husband proves that his wife has had intercourse with another, then the King should punish her and her paramour according to the injunction laid down (51)

If the husband (has good cause to believe and yet) is unable to prove the faithlessness of his wife, then he should separate from her, but he should maintain her if she remains under his control (52)

If the husband, on seeing his wife enjoying with her paramour, kills her with her paramour, then the King should not punish him with death (53)

If the husband prohibits the wife to go to any place or to talk with anyone, then the wife should neither go to that place nor talk with that person (54)

If, on the death of the husband, the widow lives with the relatives of the husband under their control, following the customs<sup>3</sup> of a widow's life, or in their absence she lives with the relatives of her father, then she is entitled to inherit her husband's property (55)

<sup>1</sup> Parisvajya

<sup>2</sup> Para strī

<sup>3</sup> See *post*

The widow should not eat twice a day, nor should she eat food cooked by one who is not her husband's Agnate; she should renounce sexual enjoyment, animal food, jewels, sleeping on soft beds,<sup>1</sup> and coloured clothes <sup>2</sup> (56)

The widow faithful to her Dharma should not anoint herself with fragrant ointment, she should avoid village gossip,<sup>3</sup> and should spend her time in the worship of the Devatās and in the performance of Vratas <sup>4</sup> (57).

In the case of the boy who has neither father, mother, nor paternal grandfather, the mother's relatives <sup>5</sup> are the best guardians (58). The mother's mother, mother's father, mother's brother, mother's brother's son, mother's father's brother, these are the relatives <sup>5</sup> on the mother's side (59).

Father's mother, father, brother, father's brother's and sister's sons, father's father's brother, are known as paternal relatives <sup>6</sup> (60).

The husband's mother, father, brother, the husband's brother's and sister's sons, and the husband's father's brothers, all these are known as the relatives of the husband <sup>7</sup> (61).

Ambikā! the King should compel a man, according to his means, to give food and clothes to his father, mother, father's father, father's mother, the wife whose son cannot support her, and to the maternal grandfather and grandmother, who are poor and have no son (62-63).

If a man speaks rudely <sup>8</sup> to his wife he must fast for a day, if he beats her he must go without food for three days,

<sup>1</sup> Paryanka—that is, with mattresses (gadī) and the like.

<sup>2</sup> Rakta—literally, red The widow should dress in white.

<sup>3</sup> Grāmyālāpa, i.e., vulgar and obscene talk.

<sup>4</sup> Vows

<sup>5</sup> Mātr-bāndhavas

<sup>6</sup> Pitr-bāndhavas

<sup>7</sup> Pati-bāndhavas

<sup>8</sup> Durvācyam kathayan

and if he causes her bloodshed then he must fast for seven days (64)

If a man in his anger or folly calls <sup>1</sup> his wife his mother, his sister, or daughter, then he should purify himself by fasting seven days (65)

If a girl be married to an impotent man, then the King should cause her to be married again, even if the fact is discovered after the lapse of some time This is Śiva's injunction (66)

If a girl becomes a widow before consummation of marriage, she also ought to be remarried by her father This also is the command of Śiva (67)

The woman who is delivered of a child within six months of her marriage, or after the lapse of a year following her husband's death, is not a wife, nor is the child legitimate (68)

The woman who causes a miscarriage before the completion of the fifth month, as well as the person who helps her thereto, should be heavily punished (69)

The woman who after the fifth month destroys the child in her womb, and the person who helps her thereto, are guilty of killing a human being (70)

The cruel man who wilfully kills another man should always be sentenced to death by the King (71)

The King should correct the man who kills another man through negligence,<sup>2</sup> or mistake,<sup>3</sup> or by ignorance, either by taking his property<sup>4</sup> from him or by giving him a severe beating<sup>5</sup> (72)

The man who tries to compass his own death, whether by himself or by the aid of another, should be awarded the

<sup>1</sup> *ī e*, if a man says to his wife, "You are my mother," meaning that she was not his wife

<sup>2</sup> *Pramāda*

<sup>3</sup> *Bhrama*

<sup>4</sup> *Dravinādānatah*, *ī e*, by imposing a fine on the offender

<sup>5</sup> *Tivra-tādana*

same punishment as the man who kills another through ignorance (73).

The man who kills another in a duel, or kills an enemy who attempts to kill him, is not guilty of any offence (74)

The King should punish the man who has maimed another by maiming him, and the man who has beaten another by having him beaten (75)

The wicked man who flings any missile, or lifts his hand to strike a Vipra,<sup>1</sup> or one who should be honoured, or who strikes either of them, should be punished by a pecuniary fine for the first offence, and by the burning of his hand for a second offence (76)

If a man dies consequent upon a wound inflicted by any weapon or otherwise after six months, then the offender should be punished for the assault, and shall not be punished with death by the King (77).

If the King kills subverters of his government, men who plot to usurp his kingdom, servants secretly befriending the King's enemies, men creating dissatisfaction against the King among the troops, subjects who wish to wage war against the King, or armed highway robbers, he shall not be guilty of any sin (78-79).

The man who kills another, compelled by his master's order,<sup>2</sup> is not himself guilty of the killing, for it is the master's killing. This is the command of Śiva (80).

If a man's death is caused by a beast belonging to, or weapons in the hand of a careless man, then the latter should be corrected by a pecuniary or bodily punishment (81)

Those wicked men who disobey the King's command, who are arrogant in their speech in the King's presence, or who decry the Kula faith, should be punished by the King (82)

<sup>1</sup> Brāhmana

<sup>2</sup> Aparihāryayā ājñayā, i.e., by order he is unable to disobey

He who misappropriates property entrusted to him, the malicious man, the cheat, he who creates ill-feeling between men, or who makes people quarrel with one another, should be banished from the kingdom by the King (83)

The King should banish from his kingdom those abandoned<sup>1</sup> and wicked-minded men who give away their sons and daughters in marriage for money, and who give their daughters (in marriage) to impotent husbands (84)

Persons who attempt to harm others by the spreading of baseless calumnies should be punished by the just King in accordance with their offence<sup>2</sup> (85)

The King should compel the calumniator to pay the sufferer money commensurate with the harm done (86)

For such persons as steal gems, pearls, gold and other metals, the punishment should be either the cutting off of the hand or the entire arm, according to the value of the stolen property (87)

Those who steal buffaloes, horses, cattle, jewels, etc., and children, should be punished by the King as thieves (88)

Thieves who steal food and articles of small value should be corrected by being kept on a diet of grains for a week or a fortnight (89)

O Adored of the Devas<sup>1</sup> the faithless and the ingrate can never attain Liberation by sacrifices, votive observances, penances, acts of charity, and other expiatory rites (90)

The King should, after severely punishing them, exile from his dominion men who give false evidence, or who are partial as arbitrators (91)

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<sup>1</sup> Patita=Fallen This verse literally means who gives away for money his son or daughter to a sexless person etc

<sup>2</sup> "According to the gravity of the calumny" according to a variation in the Text



The testimony of six, four, or even three witnesses is sufficient to prove a fact; but, O Śivā! the testimony of two witnesses of well-known piety is enough (92)

Beloved! if witnesses contradict one another on questions of place, time, and other details of fact, then their testimony should be rejected (93)

O Beloved! the word of the blind and the deaf should be accepted as evidence, and the signs and writing of a dumb man and of one who is both deaf and dumb should also be accepted (94)

Of all evidence and in all cases, and particularly in litigation, documentary evidence is the best, as it does not perish and always endures (95)

The man who fabricates a writing for his own use or for the use of another should be punished with double the punishment of a false witness (96)

The statement on oath, on his own behalf, of a careful and reliable man is of a higher probative value than the word of many witnesses (97).

O Pārvatī! as all virtues find their support in Truth, so do all vices find their support in untruth (98) <sup>1</sup>

Therefore, the King shall incur no blame by chastising those who are devoid of Truth and are the receptacle of all vices. This is the command of Śiva (99).

Devī! if a man says, "I tell the truth," at the same time touching any of the following—a Kaula, the Guru, a Brāhmana, water of Gangā, an image of a Devatā, a Kula religious Book, Kulāmṛta,<sup>2</sup> or the offerings made to a Devatā, he has taken an oath. If after that he speaks an untruth, then he will go to hell for one Kalpa <sup>3</sup> (100-101)

<sup>1</sup> Yathā tistanti punyāni satyam āśṛitya Pārvatī  
Tathā nṛtam samāśṛitya pātakānyakhilānyapi.

<sup>2</sup> i.e., Consecrated Wine

<sup>3</sup> 4,320,000 years of mortals—till the end of creation

An oath that an act which is not sinful will be or will not be done, should always be kept by men (102)

The man who has broken his oath should purify himself by a fortnight's fast, and one who has broken it by mistake should live on grains for twelve days (103)

Even the Kula-dharma, if not followed according to Truth and the injunctions, not only fails to secure final Liberation and Beatitude, but leads to sin (104)

Wine is Tārā Herself in liquid form,<sup>1</sup> Who is the Saviour of beings, the Mother of Enjoyment and Liberation, Who destroys danger and diseases, burns up the heaps of sins, and purifies the worlds O Beloved! She grants all success, and increases knowledge, intellect, and learning, and, O Ādyā! She (wine) is ever taken by those who have attained final Liberation and those who are desirous of attaining final Liberation, by those that have become and those striving to be adepts,<sup>2</sup> and by Kings and Devas for the attainment of their desires (105-107)

Mortals who drink wine with their minds well under control<sup>3</sup> and according to the injunctions (of Śiva) are, verily, Immortals<sup>4</sup> on Earth (108)

By partaking, in accordance to the injunctions, of any of the Tattvas,<sup>5</sup> man becomes like unto Śiva What, then, is the result of partaking of all the five Tattvas<sup>5</sup> (109)

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<sup>1</sup> Surā drava-mayī Tārā-nistāra-kārīnī  
Jananī bhoga-moksānam nāsīnī vipadām rujām (105)  
Dāhinī pāpa-samghānām pāvinī jagatām, Priye!  
Sarva-siddhi-pradā jñāna-buddhi-vidyā vivardhinī (106)  
Muktair mumaksubhūh siddhair sādhaikair ksiti-pālakaih  
Sevyate sarvadā devair, Ādye! svābhīsta siddhaye (107)

<sup>2</sup> Siddhas

<sup>3</sup> Susamāhitacetasī

<sup>4</sup> Amariya, Amara—i e, the Devas who do not die

<sup>5</sup> Wine, meat, etc

But the drinking of this Devī Vārunī<sup>1</sup> in disregard of the injunctions destroys the intellect, life, fame, and wealth of men (110)

By the excessive drinking of wine the drunkard destroys the understanding,<sup>2</sup> which is the means for the attainment of the Fourfold End<sup>3</sup> of human existence (111).

Only harm at every step, both to himself and to others, results for a man whose mind is distracted and who knows not what should and what should not be done (112).

Therefore, the King or the Lord of the Cakṛa should correct by bodily and pecuniary punishments those who are over-addicted to wine and intoxicating drugs (113).<sup>4</sup>

The understanding of men is clouded by the drinking of wine, whether in small or large quantities, according to the difference in the quality of the wine, to the temperament of the individual, to the place where and the time when it is taken (114)

Therefore, excessive drinking is to be judged, not from the quantity drunk, but from the result as shown in difficulty of speech and from the unsteadiness of hands, feet, and sight (115).

The King should burn the tongues and confiscate the money of, and inflict corporal punishments on, men who

<sup>1</sup> Wine here spoken of as a manifestation of the Devī

<sup>2</sup> Buddhī

<sup>3</sup> Dharma, Artha, Kāma, Moksa

<sup>4</sup> Iyam ced vārunī devī nīpītā vidhivarjūtā

Nrnām vināśayet sarvam buddhim āyur yaso dhanam (110,

Atyantapānān madyasya caturvarga-prasādhani

Buddhir vināśyati prāyo lokānām mattacetāsām (111).

Vi-bhrānta-buddher manuṣāt kāryākāryam-ajānataḥ

Svānistam ca parānistam jāyate ' smāt pade pade (112).

Ato nrpo vā cakreso madye mādaka-vastusu

Atyāsaktajanān kāya-dhana-dandena sodhayet (113)

Bhārati savs the excessive drinking of wine leads to the destruction of one's intellect and to evil both for the self and others The King should therefore punish such men as stated in v 113

hold not their senses under control, whose minds are distracted by drink, who deviate from the duty they owe to Devas and Gurus, who are fearful to behold, who are the source of all folly, who are sinful, and transgressors of the injunctions of Śiva, and bring ruin on themselves (116-117)

The King should severely chastise and fine the man who is unsteady in hands, feet, or in speech, who is bewildered, maddened, and beyond himself with drink (118)

The King, who labours for the happiness of his subjects, should inflict pecuniary punishment on the drunkard who is guilty of evil language and is devoid of fear and shame <sup>1</sup> (119)

O Kulesvari<sup>1</sup> a Kaula, even if he has been initiated <sup>2</sup> a hundred times, should be regarded as a Pasu, for he has fallen from the Kula Dharma<sup>3</sup>, if he drinks to excess (120)

The Kaula who drinks excessively of wine, be it consecrated or not, should be renounced by all Kaulas and punished by the King (121)

The drunken twice-born man who makes his Brāhmī wife <sup>4</sup> drink wine should purify both himself and his wife by living on a diet of grains <sup>5</sup> for five days (122)

The man, who has drunk wine which has not been sanctified, should purify himself by fasting for three days, and who has eaten meat which has not been sanctified should fast for two days (123)

If a man partakes of fish and parched food <sup>6</sup> which have not been sanctified, he should fast for a day, but he who

<sup>1</sup> : e , a confirmed and shameless drunkard

<sup>2</sup> : e , let him be ever so initiated

<sup>3</sup> Duty of a Kaula

<sup>4</sup> Wife married in Brāhma form

<sup>5</sup> कण्ट—that is, the broken grain left on husking, or the text may mean—a spare diet

<sup>6</sup> Mudrā

A house which has been defiled by unnatural death, or which has been struck by lightning, should be purified by one hundred Vyāhrti<sup>1</sup> Homas (156).

If the dead body of an animal possessing bones be found in a lake, tank, or well, then it should be at once taken out, and the same should be purified (157)

The method of purifying such places is as follows: Twenty-one jars of pure water should, after being consecrated with Pūrṇābhiseka Mantra, be poured into it (158).

If such places contain but a small quantity of water, and this has been polluted by the stench of the dead body, then they should be dewatered and the loose mud removed therefrom, and when this has been done, water should be poured in the manner described (159).

If they contain water of sufficient quantity to drown an elephant, then a hundred jars of water should be removed, and then consecrated water should be poured into them (160).

If not so purified, then the waters of the reservoirs polluted by the touch of the dead body become undrinkable, and the reservoir cannot be consecrated (161).

Bathing in these reservoirs is useless,<sup>2</sup> and any rite performed with their waters becomes fruitless, and any person using the water for any purpose whatever should remain without food for a day and take Pañcāmṛta<sup>3</sup> to purify himself (162)

Should anyone perchance see a wealthy man who begs, a warrior averse to battle, a detractor of the Kuladharma, a lady<sup>4</sup> of the family who drinks wine, a faithless friend, or

<sup>1</sup> Vyāhrti=Bhūh, Bhuvah, Svah (see p. 286, note 4)

<sup>2</sup> i.e., does not purify

<sup>3</sup> The five nectars (see p. 273, note 6).

<sup>4</sup> Kula-strī=the Brāhmī wives and their daughters

a learned man addicted to sin,<sup>1</sup> then in any of these cases he should view the Sun, utter the name of Viṣṇu, and bathe in the clothes which he is wearing at the time (163-164)

Men of the twice-born classes should, if they sell donkeys, fowls, or swine, or if they engage in any low pursuits, purify themselves by observing the three days' Vrata <sup>2</sup> (165)

The Tri-dina-vrata, O Ambikā<sup>1</sup> is thus performed the first day is to be spent in fasting, the second day is to be spent in eating grain meals only, and the third in drinking water only (166)

The man who, without being asked, enters a room the door of which is closed, and one who speaks of things which he has been asked to keep secret, should go without food for five days (167)

The man who from pride fails to rise when he sees anyone worthy of veneration coming towards him,<sup>3</sup> or when he sees the Kula Scriptures being brought in, should go without food for a day in order to purify himself (168)

In this Śāstra spoken by Śiva the meanings of the words used are plain, those who put far-fetched meanings upon them go the downward path (169)

I have spoken to Thee, O Devī<sup>1</sup> of that which is the Essence of essences,<sup>4</sup> of that which is above the most excellent, of that which conduces to the well-being (of men), in this world and the next, as also of that which is both purifying and beneficent and according to Dharma (170)

End of the Eleventh Chapter, entitled "The Account of Expiatory Rites"

<sup>1</sup> Pāpa-rata

<sup>2</sup> Tri-dina-vrata

<sup>3</sup> Such as the father and the like

<sup>4</sup> Which as Bhāratī says is "more reasonable than what is reasonable" that is very reasonable or the essence of all reason

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I have spoken to Thee, O Devī<sup>1</sup> of that which is the Essence of essences,<sup>4</sup> of that which is above the most excellent, of that which conduces to the well-being (of men), in this world and the next, as also of that which is both purifying and beneficent and according to Dharma (170)

End of the Eleventh Chapter, entitled "The Account of Expiatory Rites"

<sup>1</sup> Pāpa rata

<sup>2</sup> Tri-dina-vrata

<sup>3</sup> Such as the father and the like

<sup>4</sup> Which as Bhāratī says is "more reasonable than what is reasonable" that is very reasonable or the essence of all reason



participates in the fifth Tattva<sup>1</sup> without conforming to the rites should be corrected by the King's punishment (124).<sup>2</sup>

He who knowingly eats human flesh or beef should purify himself by a fortnight's<sup>3</sup> fast. This is the expiation for this sin (125).

Beloved<sup>4</sup> a man who has eaten the flesh of animals of human shape, or of carnivorous animals, should purify himself by a three day's fast (126).

The man who partakes of food cooked by Mlecchas, Candālas, and Paśus, and enemies of Kula, is purified by a fortnight's<sup>3</sup> fast (127).

And, O Kuleśvarī<sup>1</sup> if anyone knowingly partakes of the leavings<sup>4</sup> of these,<sup>5</sup> then he should fast for a month to purify himself, and if he has done so unknowingly he should fast for a fortnight<sup>3</sup> (128).

My injunction is that if a man partake of food cooked by a man of a caste inferior to his own, he should, to purify himself, fast for three days (129).

By the partaking of food of a Paśu, Candāla, and Mleccha, which has been placed in the Cakra or in the hands of a Vīra, no sin is incurred (130).

One who partakes of forbidden food at a time when food is scarce, in times of famine and danger, or when life is at stake, is guiltless of any transgression (131).

If food is eaten on the back of an elephant, or on a large block of stone, or on a piece of wood, which can be carried only by several men, or in places where nothing objectionable is actually perceived, there is no fault<sup>6</sup> (132).

<sup>1</sup> Coition (Surata or Maithuna)

<sup>2</sup> Avaridham pañcamam kurvan rājño dandena tuddhyati

<sup>3</sup> Pakśa.

<sup>4</sup> Ucchista.

<sup>5</sup> Mlecchas, etc

<sup>6</sup> Bhakśya-dosa Bhakśya=Food, Dosa=Fault, Defect. The term is used, not as regards the quality of food so much as the place where it is

Animals the flesh of which is forbidden, as also diseased animals, should not be killed even for the purpose of sacrifice to the Devas By killing such animals sin is incurred (133)

If anyone knowingly kills a bull, then he shall do penance (as described below), and if he does so unknowingly he shall do half of such penance This is the command of Śamkara (134)

So long as the penance is not performed he shall not shave or pare his nails nor wear clean <sup>1</sup> raiments (135)

Śivā<sup>1</sup> he should fast for a month, and should live on grains for another month, and should live eating food which he has begged during the third month This is called Krcchra-Vrata <sup>2</sup> (136)

At the end of the penance,<sup>3</sup> he should shave his head and free himself from the sin of wilful killing of the bull by feasting Kaulas, relatives (Agnates), and Bāndhavas <sup>4</sup> (137)

If the death of a cow or bull is caused by want of care, the expiation is an eight days' fast for a Brāhmana, and for a Ksatriya and the (two other) inferior castes fasting for six, four, and two days respectively (138)

O Kaulin<sup>1</sup> the sin of wilfully slaughtering an elephant or a camel, or a buffalo, or a horse is expiated by a three days' fast (139)

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eaten, with whom it is eaten, and in whose presence it is eaten Some consider that their food is polluted if another looks at it (Drsti-dosa), others deem their food to be polluted by being taken out of the *chauka*, or enclosed space, where it is cooked, and so forth In the cases given there is no such Dosa Thus a Brāhmana and Candāla going by the same boat may eat in it

<sup>1</sup> i e, washed by any alkaline preparation (Ksāra)

<sup>2</sup> i e, expiatory rite, penance Krcchra=attended with pain, painful and humiliating

<sup>3</sup> Vrata

<sup>4</sup> Cognates and connections

Expiation for killing a deer, sheep, goat, or a cat, is a fast for one whole day and a night, and one who has killed a peacock, a parrot, or a gander should abstain from food till sunset of the day on which the sin is committed (140).

If anyone kills any other inferior animal which possesses bones, he should live on vegetable food for a night. The killing of a boneless animal is expiated by repentance (141).

There is no blame upon Kings who kill beasts, fish, and oviparous creatures when hunting; for hunting, O Devī<sup>1</sup> is an immemorial practice<sup>1</sup> among Kings (142).

Killing should always be avoided, O Gentle One! except if it be for the purpose of sacrifice to a Deva. The man who kills according to the injunctions sins not<sup>2</sup> (143).

Should a man be unable to complete a religious devotion<sup>3</sup> which he has undertaken, if he walks across the remnants after the worship of any Devatā, or if he touches an image of a Deva when he is unclean, then in all such cases he should recite the Gāyatrī (144).

The father, the mother, and the giver<sup>4</sup> of the Brahma-mantra are the Mahā-gurus. He who speaks ill of, or towards, them, should, in order to purify himself, fast for five days (145).

Similarly, O Beloved! if anyonē speaks ill of other persons entitled to respect, Kaulas and Vipras, then he should purify himself by fasting two days and a half (146).

<sup>1</sup> Sanātana-dharma.

<sup>2</sup> That is, killing for the purpose of sacrifice is not sinful killing.

<sup>3</sup> Vrata

<sup>4</sup> i e, the Preceptor who initiates one in the Brahma-Mantra.

A man may for the acquisition of wealth go to any country, but he should avoid such countries and Śāstras as prohibit Kaulika rites (147) \*

The man who of his own free-will goes to a country where the Kaula-dharma is prohibited falls from his status, and should be purified by Pūrṇābhiseka <sup>1</sup> (148)

In expiatory penance, that which is recognized as a fast is going without food for eight Yāmas <sup>2</sup> from sunrise (149)

The fast is, however, not broken should one drink a handful of water or enjoy the air <sup>3</sup> for the preservation of his life (150)

If one is unable, by reason of old age or disease, to fast, then, in lieu of each day of fast, he should feast twelve Brāhmanas (151)

The sins of speaking ill of others, self-laudation, evil habits,<sup>4</sup> impropriety in speech or action, should be expiated by repentance <sup>5</sup> (152)

All other sins, whether committed knowingly or unknowingly, are destroyed by repeating the Gāyatrī of the Devī and feeding the Kaulas (153)

These general rules are applicable to men, women, and the sexless, the only difference is that in the case of the women the husband is their Mahā-guru (154)

Men who are suffering from very great disease and those who are always ailing become purified and entitled to perform rites relating to the Devas and the Pitrs by giving away gold (155)

<sup>1</sup> Initiatory rite of a higher degree than Dikṣā The word literally means 'complete ablution'

<sup>2</sup> Yāma—eighth part of a day

<sup>3</sup> i.e., enjoy fresh air During the fast, the person fasting should not leave the house

<sup>4</sup> Vyāsana

<sup>5</sup> Manu says that this repentance should be accompanied by determination not to repeat the sin

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## CHAPTER XII

### THE ETERNAL DHARMA

ŚRĪ SADĀŚIVA said

O Primordial One! I am speaking to Thee again of the everlasting laws, the which if a wise King follows he may easily rule his subjects (1)

If Kings did not establish rules,<sup>1</sup> men in their covetousness would quarrel among themselves, even with their friends, relatives, and their superiors (2)

These self-seeking men, O Devī! would for the sake of wealth kill one another, and be full of sin by reason of their maliciousness and desire to thief (3)

It is therefore for their good that I am laying down the rules in accordance with Dharma,<sup>2</sup> by following which men will not swerve from the right (path) (4)

As the King should punish the wicked for the removal of their sins, so should he also divide the inheritance according to the relationship (5)

Relationship is of two kinds—by marriage and by birth; of these, relationship by birth is stronger than relationship by marriage (6)

In inheritance, O Śivā! descendants have a stronger claim than ascendants, and in this order of descendants and ascendants the males are better qualified for inheritance than females (7).

But among these, again, the proximate relation is entitled to the inheritance; the wise ones should divide the property according to this rule and in this order (8)

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<sup>1</sup> Niyama

<sup>2</sup> Dharma-sammata—in accordance with righteousness

If the deceased leaves son, son's son, daughters, father and wife, then the son is entitled to the whole of the inheritance, and not any of the others (9)

If there are several sons, they are all entitled to equal shares (In the case of a King) the kingdom goes to the eldest son, but that is in accordance to the custom of the family <sup>1</sup> (10)

If there be any paternal debt which should be paid out of the paternal property, such property should not be divided <sup>2</sup> (11)

If men should divide and take paternal property, then the King should take it from them, and discharge the paternal debt (12)

As men go to hell by reason of their own sins, so they are bound by their individually incurred debts, and others are not (13)

Whatever general property there may be, either immovable or of other kinds, sharers shall get the same according to their respective shares (14)

The division is complete on the co-partners agreeing to it If they do not agree, then the King should divide it impartially (15)

The King should divide the value or profits of property which is incapable of division, whether the same be immovable or movable (16)

If a man proves his right to a share after the property is divided, then the King should divide the property over again, and give the person entitled his share (17)

O Śivā<sup>1</sup> the King should punish the man who, after property is once divided by the consent of the co-partners, quarrels again with respect to it (18)

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<sup>1</sup> Primogeniture is a family custom (Bhārati )

<sup>2</sup> i e , until the debt is paid



If the deceased dies leaving behind him son's son, wife, and father, then the son's son is entitled to the property by reason of his being a descendant <sup>1</sup> (19)

If the childless man leaves (surviving him) father, brother, and father's father, then the father inherits the property by reason of the closeness of consanguinity (20).

Beloved<sup>1</sup> if the deceased leaves daughters (surviving him), although they are closer to him, yet the grandsons (sons' sons) are entitled to his property, because the rights of the male are prior <sup>2</sup> (21).

From the grandfather the property goes to the grandson by the deceased son, and thus it is that men proclaim that the father's self is in the image of the son (22).

In marital relationship, the Brāhmī wife is the superior, and the sonless man's property should go to the wife, who is half his body <sup>3</sup> (23).

The sonless widow, however, is not competent to sell or give away property inherited from her husband, except what is her own <sup>4</sup> by her own right (24).

Anything given by the fathers and fathers-in-law approved by Dharma, whatever is earned by her personal efforts, is to be recognised as Woman's Property <sup>5</sup> (25)

On her death it goes to the husband, and to his heirs according to the grades of descendants and ancestors (26)

If the woman remains faithful to her Dharma, and lives under the control of the relations of her husband, and in their absence under the control of her father's relations, then only is she entitled to inherit (27).

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<sup>1</sup> Adhastāt janma-gauravāt Adhah=lower, Janma-gaurava=gravity, weight, or pride of birth. Literally, by the weight of his posterior birth—that is, property primarily descends.

<sup>2</sup> Mukya-tara

<sup>3</sup> Dehārdha-dhārīnī, Ardhānginī.

<sup>4</sup> Sva-dhana.

<sup>5</sup> Strī-dhana. Earned by artistic skill and the like.

If a woman be even suspected of irregular conduct<sup>1</sup> she is not entitled to inherit the husband's property. She is merely entitled to a living allowance from the heirs of her husband (28)

If the man who has died<sup>2</sup> has many wives, all of whom are pious, then, O Thou of pure Smiles! they are entitled to the husband's property in equal shares (29)

If the woman who inherits her husband's property dies leaving daughters, then the property is taken to have gone back to the husband<sup>3</sup> and from him to the daughter (30)

In this way, if there is a daughter and the property goes to the son's widow, then, on the death of the latter, it will go back to the husband, and from the father-in-law descend to the daughter of the latter (31)

Similarly, O Śivā! if property goes to the mother in the lifetime of the paternal grandfather, then, on her death, it goes to her father-in-law through her son and husband (32)

As the property of the deceased ascends to the father, so it also ascends to the mother if she is a widow (33)

But the stepmother shall not inherit if the mother is living, but on the death of the mother it goes to the stepmother through the father (34)

Where, in the absence of descendants, the inheritance cannot descend, it will ascend the same way by which it descends (35)

Therefore, even when the father's brother is alive, the sister inherits the property, and if she dies childless then such property goes to the father's brother (36)

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<sup>1</sup> Apparently refers to the case of a woman who has a bad general reputation though wrong conduct may not in any particular case be proved against her

<sup>2</sup> Literally, who has gone to heaven

<sup>3</sup> Literally, "goes back to the husband"—i.e., the daughters take as heirs of their father, and not of their mother

As inheritance descends in the male line, the stepbrother inherits even when there is a uterine sister (37).

And when there is a uterine sister and sons of stepbrother, it is the latter who inherit the property (38).

If the deceased leaves (surviving him) both uterine and stepbrother, then, by reason of the property descending through the father, they are entitled to inherit in equal shares (39)

In the lifetime of the daughters their sons are not entitled to inherit until the obstruction is removed by the death of the daughters (40)

In the absence of sons, the daughters divide among themselves the paternal property, after deducting the marriage expenses of an unmarried daughter (if any) out of the general estate <sup>1</sup> (41)

On the death of a childless woman the Strī-dhana <sup>2</sup> goes to her husband, and the property which she inherited from anyone else goes back to the line of the person from whom she inherited (42)

The woman may spend property inherited by her on her own maintenance, and she may spend profits of it on acts of religious merit, but she is not entitled to sell or make gifts of it (43)

Where the daughter-in-law of the grandfather (father's father) is living, and the stepmother of the father is living, the inheritance goes to the grandfather, and through his son to the (grandfather's) daughter-in-law (44).

Where the grandfather, the father's brother, and the brother are living, the brother succeeds by reason of the priority in claim of the descendant (45).

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<sup>1</sup> That is, the unmarried daughter is entitled to these expenses in addition to a share equal to her sisters

<sup>2</sup> See p 358, vv 24 and 25, *ante*

If a man dies leaving (surviving him) his grandfather, brother, and uncle, both of the former are nearer in degree than the last, and the property descends through the father to the deceased's brother (46)

If the deceased leaves a daughter's son and father (surviving him), then the daughter's son inherits, because property (in the first place) descends (47)

If both the father and the mother of the deceased be living (at his death), then, O Kālikā' by reason of the superior claim of the male, the father takes his property (48)

If the mother's brother is living, the Sapindas of the father take the property of the deceased by reason of the superior claim of the paternal relationship (49)

Property failing to go downwards has (here) gone upwards, but, O Śivā' by reason of the superior claim of the male line it has gone to the father's family. The mother's brother, in spite of the nearness of his relationship, does not inherit (50)

The grandson by a deceased son inherits from his grandfather's estate the share which his father would have inherited along with his (the father's) brothers (51)

Similarly, the son's daughter who has no brother and whose parents are dead, inherits, if she be well conducted, her grandfather's (father's father) property with her father's brothers (52)

On the death of the grandfather leaving (surviving him) his wife, his daughter, and granddaughter,<sup>1</sup> the last, O Devī' is the heiress of the property, since she takes it through her father (53)

In property which descends, the male among the descendants, and in property which ascends, the male among the ascendants, are pre-eminently qualified (to inherit) (54)

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<sup>1</sup> Son's daughter

Therefore, O Beloved! if the deceased has daughter-in-law, granddaughter,<sup>1</sup> and daughter surviving him then his father cannot take the property (55)

If there is no one in the family of the father of the deceased entitled to inherit his property, then in manner above indicated it goes to the family of his mother's father (56)

Property which has gone to the maternal grandfather shall ascend and descend, and go both to males and females in the same way as in the father's family through the maternal uncle and his sons and others (57).

If the line of Brāhmī marriage or if the Sapindas of the father or of mother, be in existence, then the issue of the Śaiva-marriage<sup>2</sup> are not entitled to inherit the father's property (58)<sup>3</sup>

The wife and children of the Śaiva marriage, O Gentle One, are entitled to receive, from the person who inherits the property of the deceased, their food and clothes in proportion to the property left (59)

Beloved! the Śaiva wife, if well conducted, is entitled to be maintained by the Śaiva husband alone. She has no claim to the property of her father and others (60)

Therefore, the father who marries his well-born daughter according to Śaiva rites by reason of anger or covetousness will be despised of men (61).

In the absence of issue of the Śaiva-marriage, the Sodaka,<sup>4</sup> the Guru, and the King shall, by the injunctions of Śiva, take the property of the deceased (62).

<sup>1</sup> Pautrī—son's daughter

<sup>2</sup> See p 296, Ch ix v 267 *et seq*

<sup>3</sup> Bhāratī says that in their absence they are entitled to inherit.

<sup>4</sup> Samānodaka (see verse 63) The Sodaka has preference over the Guru and the latter over the King

Beloved<sup>1</sup> ancestors within the seventh degree are Sapindas and beyond them to the tenth degree are Sodakas, and beyond them are Gotra-jas merely (63)

Where property which has been divided is again wilfully mixed together, it should be divided again as if it had not been divided (64)

The heirs of a deceased are on his death entitled to such share of property, whether partitioned or not partitioned, as the deceased himself was entitled to (65)

Those who inherit the property of another should offer him Pindas as long as they live, it is otherwise in the case of a son by Śaiva-marriage<sup>1</sup> (66)

Just as the rules relating to Uncleanliness should, in this world, be observed by reason of birth-connection, so they should be observed for three nights by reason of connection by heirship (67)

The twice-born and other classes shall purify themselves by observing the rules as to Uncleanliness from the day they hear (the cause) of it until the end of the period prescribed, this is so both in the case of Pūrṇāśauca<sup>2</sup> and of Khandāśauca<sup>3</sup> (68)

If the period has expired when one hears (the cause) of it, then there is no Khandāśauca. And as regards Pūrṇāśauca, it should be observed for only three days, but if one hears of the cause of the uncleanliness after the lapse of a year there is no period of Uncleanliness to be observed (69).

<sup>1</sup> Bhārati reads this as meaning that the Śaiva son is not competent to give Pinda (Tatpinda-dāne adlukāro nāsti). But is this so? The general rule is that inheritance cannot be taken without giving Pinda and under certain circumstances the Śaiva son may inherit (see v 58). The verse may therefore mean that the Śaiva son is to offer Pinda to his father whether he inherits or not as a pious duty.

<sup>2</sup> The period of Āśauca or Uncleanliness to be observed by Agnates within the seventh degree.

<sup>3</sup> The period of Āśauca observed by Agnates not within the seventh degree.

If a son hears of his father's or mother's death, or if the faithful wife hears of her husband's death after one year, then the son or the widow shall observe the period of Uncleanliness for three nights (70).

If during the continuance of a period of Uncleanliness another new period begins, then the period comes to an end with the end of the Garu-āśauca <sup>1</sup> (71).

The degree <sup>2</sup> of different kinds of Uncleanliness depends on the greater or lesser length of the period which should be observed. Of the various kinds of Uncleanliness, that which is extensive in point of time is greater than that which is less extensive (72)

If on the last day of a period of Uncleanliness another period commences, then the Uncleanliness is removed on the last day of the first period of Uncleanliness; but if the cause of Uncleanliness be such as to necessitate the observance of the full period, then the pre-existing period should be extended by two days <sup>3</sup> (73).

The unmarried female shall observe the period of Uncleanliness of the father's family, but after she is married she is to observe impurity for three days on the death of her parents (74)

After her marriage the wife becomes of the same Gotra <sup>4</sup> as her husband; the adopted son similarly becomes of the same Gotra as the person who adopts him (75).

A son should be adopted with consent of his father and mother, and at the time of adoption the adopter should, with

<sup>1</sup> i.e., the Pūrṇāśauca

<sup>2</sup> Gurutva=weight

<sup>3</sup> i.e., if a Khandāśauca commences on the last day of a Pūrṇāśauca, then both expire at the same time on expiration of the Pūrṇāśauca, but if another Pūrṇāśauca occurs on the last day, then the period of the first Pūrṇāśauca is extended two days, and both expire on the same day.

<sup>4</sup> Family, line of descent

his kinsmen, perform the sacramental rites,<sup>1</sup> mentioning his own Gotra and name (76)

The adopted son shall have the same right to the property of his adoptive mother and father, and the same rights to offer Pindas to them as the natural-born son has, since they are his mother and father (77)

A boy of less than five years of age of one's own caste should be adopted and brought up, a boy of over five years of age is not eligible (78)

O Kālikā<sup>1</sup> if a brother adopts his brother's son, then the brother adopting becomes the father, and the natural father becomes the uncle of the boys so adopted (79)

He who inherits the property of another should observe the Dharma of the person he inherits,<sup>2</sup> he should also follow his family custom and please his kinsmen (80)

In the case of the death of Kānīnas,<sup>3</sup> Golakas,<sup>4</sup> Kundas,<sup>5</sup> and persons guilty of very great sins,<sup>6</sup> there is no Uncleanliness to be observed, and they are not qualified to inherit (81)

In the case of the death of a man who has been punished by castration, or of a woman who has been punished by the cutting of her nose, or of persons guilty of great sins,<sup>7</sup> there is no period of Uncleanliness to be observed (82)

The King should for twelve years protect the family and property of those of whom no news is known, and

<sup>1</sup> Samskāra

<sup>2</sup> By this is meant—Should carry out religious worship of the deceased, as where a Śākṭeya inherits property of a Vaisnava, he need not change his own mode of worship, but should simply maintain the service of the Devatā in the way the deceased used to

<sup>3</sup> Child of unmarried woman

<sup>4</sup> Son of a widow

<sup>5</sup> Bastard born in the lifetime of husband

<sup>6</sup> Ati-pātakī Such as incest See *ante* XI, 29, 30

<sup>7</sup> Mahā-pātakī Such as drinking unconsecrated wine, killing a Vira and others as in Ch X, 205, *ante*



who have disappeared without any trace of their whereabouts (83)

On the expiration of twelve years the image of such a person should be made with Kuśa grass and cremated. His children and others should observe a period of uncleanness for three days, and liberate him from the condition of a Preta<sup>1</sup> (84).

The King should then divide his property among the members of his family in their order, beginning with the son; otherwise he (the King) incurs sin (85)

The King should protect the man who has no protector, who is powerless, who is in the midst of adversity, because the King is the Lord of his subjects (86).

Kālikā<sup>1</sup> if the man who has disappeared returns after the lapse of twelve years, then he shall recover his wife, children, and property; there is no doubt of that (87).

Even a man is not competent to give away ancestral, immovable property, either to his own people or to strangers, without the consent of his heirs (88).

A man may, at his pleasure, give away self-acquired property, be it movable or immovable, and may also give away ancestral movable property (89).

If there be a son or wife living, or daughter or daughter's son, or father or mother, or brother or sister, even then one may give away self-acquired property, both movable and immovable, and inherited movable property (90-91)

If a man gives away or dedicates such property to any religious object, then his sons and others cannot annul such gift or dedication (92)

Property dedicated to any religious object should be looked after by the giver. The latter is, however, not

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<sup>1</sup> See p 312, note 7, *ante*

competent to take it back, because the ownership of such property is in Dharma <sup>1</sup> (93)

Ambikā<sup>1 2</sup> the property or the profits thereof should be employed by the dedicator himself, or his agent, for the religious object <sup>3</sup> to which it was dedicated (94)

If the proprietor out of affection gives away half his self-acquired property to any of his heirs, then his other heirs shall not be able to annul the gift <sup>4</sup> (95)

If the proprietor gives half his self-acquired wealth to any of his heirs, in such a case the other heirs shall not be able to avoid such gift (96)

If one of several brothers earns money with the help of the paternal property, then, while the other brothers are entitled to proportionate shares of the paternal property, no one but the acquirer is entitled to the profits (97)

If one brother acquires ancestral property which was lost, then he shall receive two shares, and the other brothers shall each receive one share (98)

Religious merit, wealth, and learning are all dependent on the body, and inasmuch as this body comes from the father, then (in such sense) what is there which is not paternal property? (99)

If whatever men earn, even when separate in mess and separate in property, is to be considered paternal property then what is there that is self-acquired? (100)

Therefore, O Great Devī<sup>1 5</sup> whatever money is earned by one's own individual labour shall be self-acquired, the

<sup>1</sup> i.e., the property belongs to the purpose for which it has been dedicated

<sup>2</sup> Mother An epithet of the Devī—as the Universe is from Her

<sup>3</sup> Dharmārtham

<sup>4</sup> Bhārati says that this applies to cases where one of several heirs is preferentially treated

<sup>5</sup> Maheśī

person acquiring it shall be the owner thereof, and no one else (101).

O Devī! the man who even lifts his hand against his mother, father, Guru, paternal and maternal grandfathers,<sup>1</sup> shall not inherit (102)

The man who kills another shall not inherit his property; but the other heirs of the person killed shall inherit his property (103)

Ambikā<sup>1</sup> eunuchs and persons who are crippled are entitled to food and clothes so long as they live, but they are not entitled to inherit property (104)

If a man finds property which belongs to another, on the road or anywhere else, then the King shall, after due deliberation, make the finder restore it to the owner (105).

If a man finds property, or a beast of which there is no owner, then the finder becomes the owner of the same, but should give the King a tenth share of such property or beast (or of the value thereof) (106)

If there be a competent buyer for immovable property, who is a near neighbour,<sup>2</sup> then it is not competent for the owner of the immovable property to sell the same to another<sup>3</sup> (107)

Among buyers who are near, the agnate<sup>4</sup> and one of the same caste<sup>5</sup> are specially qualified, and in their absence friends, but the desire of the seller should prevail<sup>6</sup> (108).

<sup>1</sup> By this other ancestors are also meant

<sup>2</sup> Sānnidhyavartī Tarkālamkāra renders "relation".

<sup>3</sup> Thus and the following verses deal with the right of pre-emption

<sup>4</sup> Jñāti—i.e., a person within the same Gotra

<sup>5</sup> Savarna

<sup>6</sup> Bhārati adds—If there be several buyers belonging to any of these classes, the person to whom the seller wishes to sell the property will have a predominant claim

If immovable property is about to be sold at a price fixed, and a neighbour pays the same price, then the latter is entitled to purchase it and no other (109)

If the neighbour is unable to pay the price and consents to the sale (to another), then only may the house-holder sell the property to another (110)

O Devī' if immovable property be brought without the knowledge of the neighbour, the latter is entitled to have it upon the condition of his paying the price immediately he hears of such sale (111)

Should, however, the buyer, after purchasing it, have converted the place into a garden, or built a house thereon, or if he has pulled down any building, the neighbour is not entitled in such a case to obtain the immovable property by the payment of its price (112)

A man may, without permission, without payment, and without obstruction, bring under cultivation any land which rises from the water,<sup>1</sup> which is in the middle of a forest, or otherwise difficult of access (113)

Where land has been brought under cultivation by considerable labour, the King, since he is the Lord of the soil, should be given a tenth of the profits of the land, and the rest should be enjoyed by him who has reclaimed it (114)

One should not excavate tanks, reservoirs, or wells, nor plant trees, nor build houses in places where they are likely to injure other people (115)

All have the right to drink the water of tanks and wells dedicated to Devas, as also the water of rivers, but the neighbours alone have the right to bale<sup>2</sup> it out (116)

The water should not be baled out of tanks and so forth, even by neighbours, if to do so would cause a water famine (117)

<sup>1</sup> *Chur*, or alluvial land

<sup>2</sup> *Secana*—for irrigation purposes.

The mortgage<sup>1</sup> and sale of property which is undivided, without the consent of the co-sharers, as also when the right of the parties therein is not determined, is invalid (118).

If property mortgaged or deposited with another is destroyed wilfully or by negligence, then the King should make the mortgagee or depositor restore the value thereof to the owner (119).

If any animal or any other thing is used with the consent of the depositor by the person with whom they are placed, then the depositor should bear the expense of food and keep (120)

Where immovable or movable property is made over to another for profit, such transaction will be invalid if it be not for a definite time, or if the amount of profits is indeterminate (121)

Common (joint) property should not, on the father's death, be employed for profit without the consent of all the co-sharers (122).

If articles are sold at improper prices,<sup>2</sup> then the King may set aside such sale (123).

As a body is born and dies only once, and property can be given away only once, so there can be but one Brāhma marriage of the daughter<sup>3</sup> (124).

The man, devoted to his ancestors, who has an only son, should not give him away (in adoption), and, similarly, he should not give away an only wife or an only daughter in Śaiva marriage (125).

In rites relating to the Devas and the Pitrs, in mercantile transactions, and in Courts of Law,<sup>4</sup> whatever

<sup>1</sup> Nyāsa

<sup>2</sup> Krama-vyatyaya-mūlya—i.e., articles of less value at a higher price or of greater value at a less price

<sup>3</sup> This verse is against remarriage in Brāhma form, but as regards Śaiva Wife, see next verse

<sup>4</sup> Rājadvāra=(*lit*) King's door.

the Substitute (Agent) does is the act of the employer (126)

The immutable rule is that the Agent<sup>1</sup> should not be punished for the guilt of the employer (127)

In monetary dealings, in agriculture, in mercantile transactions, as also in all other dealings, whatever is undertaken, the same should be performed if in agreement with Dharma<sup>2</sup> (128)

The Lord protects this universe Whoever wish to destroy it will be themselves destroyed, and whosoever protect it, them the Lord of the Universe Himself protects Therefore should one act for the good of the world (129)

End of Twelfth Chapter, entitled, "An Account of the Eternal and Immutable Vyavahāra"

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<sup>1</sup> Dūta—Emissary

<sup>2</sup> Dharma sammata

## CHAPTER XIII

### INSTALLATION OF THE DEVATA

PĀRVATĪ, the Mother of the three worlds, Her mind engrossed with thoughts for the purification of men polluted with the impurities of the Kali Age, humbly questioned Maheśa, the Deva of Devas, who had thus spoken of the essence of all the Nigamas, which is the Seed of heaven <sup>1</sup> and final Liberation <sup>2</sup> (as follows) (1)

Śrī Devī said.

How can Mahākālī be endowed of form, She who is the Great Cause,<sup>3</sup> the Primordial Power,<sup>4</sup> the Great Light, more subtle than the subtlest Elements<sup>5</sup> (2)

It is only that which is the Effect of Prakṛti which has form.<sup>5</sup> How should She have form? She is above the most high It behoves Thee, O Deva! to completely remove this doubt of Mine (3)

Śrī Sadāśiva said.

Beloved! I have already said that to meet the needs<sup>6</sup> of the worshippers the image of the Devī is formed according to Her qualities and actions (4)

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<sup>1</sup> Svarga

<sup>2</sup> Moksa

<sup>3</sup> Mahad-yoni or Great Womb Bhārati says the reference is to Mahat Tattva From the Devī originated Mahat

<sup>4</sup> Ādi-Śakti

<sup>5</sup> Rūpam prakṛteh kāryānām, that is, Vikṛti

<sup>6</sup> So it has been said—Upāsakānām kāryārtham Brahmano rūpa-kalpanā The Supreme Brahman takes on various forms for the benefit of the worshipper. See *Śāktānanda-taranginī* Ch III, where the necessity of an image is dealt with

As white, yellow, and other colours all disappear in black, in the same way, O Śailajā<sup>1</sup> all beings enter Kālī (5)

Therefore it is, that by those who have attained the Knowledge<sup>2</sup> of the means of final Liberation, the attributeless, formless, and beneficent Kūlasakti<sup>3</sup> is endowed with the colour of blackness (6)

As the eternal and changeless and beneficent One in the form of Kāla<sup>4</sup> is nectar itself, therefore the sign of the Moon is placed on Her forehead<sup>5</sup> (7) As She surveys the entire universe, which is the product of Time,<sup>6</sup> with Her three eyes—the Moon, Sun and Fire<sup>7</sup>—therefore She is endowed with three eyes (8)

As (at the final Dissolution) She devours<sup>8</sup> all existence,<sup>9</sup> as She chews all things existing with Her fierce<sup>10</sup> teeth, therefore a mass of blood<sup>11</sup> is said to be the apparel of the Queen of the Devas (9)

As time after time She protects all beings from danger, and O Śivā, as She directs them in the paths of duty, Her hands are lifted up to dispel fear<sup>12</sup> and grant blessings<sup>13</sup> (10)

<sup>1</sup> Śailajā—Born of the Mountain So She is also called Girijā

<sup>2</sup> Yoga = Jñāna here means Brahmajñāna

<sup>3</sup> i.e., Kālī

<sup>4</sup> Kālī-rūpa Kāla is Time (see p. 186, notes 3 and 4) By Kāla-sakti in v. 6, Kālī is meant without Her Time ceases to be

<sup>5</sup> From the Moon flows nectar On Her forehead is the seventeenth digit (Śrīpta daśī-Kalā) known as Amākalā

<sup>6</sup> The Universe is Brahman seen under the forms of Time and Space that is Mīyā

<sup>7</sup> That is the white, red and mixed Bindus which form the Kāmākalā See "Garland of Letters" and *Kāma Kalā-vilāsa*, Ed. A Avalon

<sup>8</sup> Grasana See ante, Ch. V, 141

<sup>9</sup> Sarva sattva

<sup>10</sup> Kāla-danta or teeth which is Time (Kāla)

<sup>11</sup> Bhārati adds—of all beings

<sup>12</sup> Abhava

<sup>13</sup> Vara



As She encompasses the worlds, which are the product of Rajoguna,<sup>1</sup> She is spoken of, O Gentle One<sup>1</sup> as the Devī who is seated on a red lotus. The Devī, Who as Consciousness itself<sup>2</sup> witnesseth all things<sup>3</sup> is gazing at Kāla elated with the wine of ignorance and playing<sup>4</sup> with the universe<sup>5</sup> (11-12)

It is for the benefit of such worshippers as are of little understanding that the different forms<sup>6</sup> are imagined<sup>7</sup> according to the attributes (of the Divinity) (13).

Śrī Devī said:

What merit does the worshipper gain who makes an image of the Great Devī of mud, stone, wood, or metal, in accordance with the representation<sup>6</sup> described by Thee for the salvation of humanity, and who decks the same with clothes and jewels, and who, in a beautifully decorated house, consecrates it? (14-15).

<sup>1</sup> i e , the active quality.

<sup>2</sup> Cīnmayī = Jñānasvarūpā, for She is one with the Supreme Brahman who is Cit.

<sup>3</sup> Sarva-sāksi-sva-rūpini "Sva-rūpini," -because, though it is the Purusa who is the witness, She is Herself the Brahman, and therefore also a witness, just as She, too, is also Cīnmayī

<sup>4</sup> i e , the restless play of Time with the universe is seen in the never-ceasing changes it effects.

<sup>5</sup> Universe—Kālīka (because it is originated from Kāla, or Time) In the Dhyāna in verse 141, Chapter V, Kāla is described as dancing before the Devī. The "wine" is Moha or Avidyā, ignorance. Pitvā mohamayīm surām.

<sup>6</sup> Rūpa.

<sup>7</sup> Kalpita—that is, imagined by the Devī who assumes such forms to meet the needs of the ordinary man, who in such matters is generally weak of intelligence.

Evam gunānusārena rūpāni vividhāni ca.

Kalpitaṇi hitārthāya bhaktānām alpa-medhasām.

(See as to this "*Principles of Tantra*," by Sir John Woodroffe).

<sup>8</sup> Dhyāna, or representation which is the subject of it

O Lord' out of Thy kindness for Me, reveal this also, with all the particular rules according to which the image of the Devī should be consecrated (16)

Thou hast already spoken of the consecration of Tanks, Wells, Houses, Gardens, and the images of Devas, but Thou didst not speak in detail (17)

I wish to hear the injunctions relating to them from Thy lotus-mouth Out of Thy kindness, speak, O Parameshāna' if it pleases Thee (18)

Śrī Sadāśiva said

O Paramesvarī' this is a very secret and weighty Question<sup>1</sup> which Thou hast asked Do thou, therefore, listen attentively (19)

There are two classes of men—those who act with,<sup>2</sup> and without,<sup>3</sup> a view to the fruits of action The latter attain final Liberation I am now speaking of the former (20)

Beloved' the man who consecrates the image of a Deva goes to the region of such Deva, and enjoys that which<sup>4</sup> is there attainable (21)

He who consecrates an image of mud stays in such region for ten thousand Kalpas He who consecrates an image of wood stays there ten times that period In the case of the consecration of a stone image the length of stay is ten times the latter period, and in the case of the consecration of a metal image, it is ten times the last-mentioned period (22)

Listen to the merit<sup>5</sup> which is acquired by the man who, in the name of any Deva, or for the attainment of any desire,

<sup>1</sup> Tattva

<sup>2</sup> Sakāma, or Kāmī

<sup>3</sup> Niskāma, or Akāma

<sup>4</sup> Bhogān tadudbhavān, i.e., the pleasures produced there

<sup>5</sup> Punya

builds and consecrates and gives away a temple made of timber and thatch and other materials, or renovates such a temple, decorated with flags and images of the carriers<sup>1</sup> of the Deva (23)

He who gives away a thatched temple shall live in the region of the Devas for one thousand Koti<sup>2</sup> years (24).

He who gives away a brick-built temple shall live a hundred times that period, and he who gives away a stone-built temple, ten thousand times the last-mentioned period (25).

Ādyā<sup>3</sup> the man who builds and dedicates a bridge or causeway shall not see the region of Yama, but will happily reach the abode of the Suras,<sup>4</sup> and will there have enjoyment in their company (26)

He who dedicates trees and gardens goes to the region of the Devas,<sup>5</sup> and lives in celestial houses surrounded by Kalpa<sup>6</sup> trees in the enjoyment of all desired and agreeable enjoyments (27)

Those who give away tanks<sup>7</sup> and so forth for the comfort of all beings are washed of all sins, and, having attained the blissful region of Brahmā, reside there a hundred years for each drop of water which they contain (28).

Devī<sup>8</sup> the man who dedicates the image of a Vāhana<sup>8</sup> for the pleasure of any Deva shall live continually in the region of such Deva, protected by Him (29)

<sup>1</sup> i e , the Vāhanas or carriers of the Devas—e g , the peacock of Kārtikeya (see *post*)

<sup>2</sup> Koti=Crore=100 lacs—i e , 10,000,000

<sup>3</sup> Primordial One

<sup>4</sup> i e , Devas whose abode is heaven

<sup>5</sup> Tridaśa-mandira.

<sup>6</sup> Trees which grant all desires

<sup>7</sup> Jalāsaya—places where water can be had

<sup>8</sup> Each Deva has got his separate Vāhana, or carrier, usually an animal  
Thus, Viṣṇu has Garuda, Śiva the Bull, Yama the Bison, etc

Ten times the merit which is acquired on earth by the gift of a Vāhana made of mud is acquired by the gift of one made of wood, and ten times the latter is acquired by the gift of one made of stone. Should one made of brass or bell-metal or copper, or any other metal, be given, then the merit is multiplied in each case tenfold (30-31)

The excellent worshipper should present a great lion<sup>1</sup> to the temple of Devī, a bull<sup>2</sup> to the temple of Śamkara,<sup>3</sup> and a Garuda<sup>4</sup> to the temple of Kṛṣṇa<sup>5</sup> (32)

The great lion has sharp teeth, a ferocious mouth, and mane on his neck and shoulder. The claws of his four feet are as hard as the thunderbolt (33)

The bull is horned, is white of body, and has four black hoofs, a large hump, black hair at the end of his tail, and black shoulders (34)

The Garuda is winged, has thighs like a bird, and a face like a man's, with a long nose. He is seated on his hunches, with folded palms (35)

By the present of flags and flag-staffs the Devas remain pleased for a hundred years. The flag-staffs should be thirty-two cubits long (36), and should be strong, without defects, straight, and pleasant to look at. It should be wrapped round with a red cloth, with a Cakra<sup>6</sup> at its top (37)

The flag should be attached to the top of the staff, and should be marked with the image of the carrier<sup>7</sup> of the particular Devatā. It should be broad at the part nearest

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<sup>1</sup> Mahā-simha

<sup>2</sup> Vṛṣabha

<sup>3</sup> Śiva

<sup>4</sup> Garuda is the Bird King Vāhana of Viṣṇu

<sup>5</sup> Viṣṇu

<sup>6</sup> The discus carried by Viṣṇu

<sup>7</sup> Vāhana

the staff and narrow at the other end. It should be made of fine cloth. In short, whatever ornaments the top of the flag-staff is a flag (38).

Whatever a man presents with faith and devotion in the name of a Deva, be it clothes, jewels, beds, carriages, vessels for drinking and eating, Pān plates,<sup>1</sup> spittoon, precious stones, pearl, coral, gems, or anything else with which he is pleased, such a man will reach the region of such Deva and receive in turn a Koṭi<sup>2</sup> times the presents he made (39-40).

Those who worship with the object of attaining<sup>3</sup> a particular reward gain such reward which (however) is as perishable as a kingdom enjoyed in a dream. Those, however, who rightly act without<sup>4</sup> hope of reward attain Nirvāna,<sup>5</sup> and are released from rebirth (41).

In ceremonies relating to the dedication<sup>5</sup> of a reservoir of water, a house, a garden, a bridge, a causeway, a Devatā, or a tree, the Vāstu-Daitya<sup>6</sup> should be carefully worshipped (42).

The man who performs any of these ceremonies without worshipping the Vāstu-Daitya is troubled by the Vāstu-Daitya and his followers (43).

<sup>1</sup> Pān plates—Plates for serving made-up betel-leaves (Pān, or Tāmbūla).

<sup>2</sup> Ten millions.

<sup>3</sup> Kāmī

<sup>4</sup> i.e., for the sake of right itself, and without regard to the fruits thereof

<sup>5</sup> Pratisthā—which is derived from Prati and Sthā—to stay, means the act of making anything, stand firmly, establishing firmly.

<sup>6</sup> Vāstu signifies homestead land. All Vāstu lands—in fact all lands are controlled by the Vāstu Spirit—called Vāstu-Purusa—and the Vāstu Purusa also called Vāstu Daitya should be propitiated by Vāstu yajña. The Tantrarāja (Tantrik Texts, XII) treats this differently.

The twelve followers of the Vāstu-Daitya are Kapilāsya,<sup>1</sup> Pinga-kesa,<sup>2</sup> Bhīšana,<sup>3</sup> Raktalocana,<sup>4</sup> Kotarākṣa,<sup>5</sup> Lambakarna,<sup>6</sup> Dīrghajangha,<sup>7</sup> Mahodara,<sup>8</sup> Asvatunda,<sup>9</sup> Kāka-kanta,<sup>10</sup> Vajra-bāhu,<sup>11</sup> and Vratāntaka,<sup>12</sup> and these followers of Vāstu should be propitiated with great care (44-45)

Now, listen! I am speaking of the Mandala where the Vāstu-Purusa should be worshipped (46)

On an altar<sup>13</sup> or on a level space, which has been well washed with pure water, a straight line should be drawn, one cubit in length, from the Vāyu<sup>14</sup> to the Īśāna<sup>15</sup> corner. In the same manner another line should be drawn from the Īśāna<sup>15</sup> to the Agni<sup>16</sup> corner, and another from the Agni<sup>16</sup> to the Nairṛta<sup>17</sup> corner, and then from the Nairṛta<sup>17</sup> to the Vāyu<sup>14</sup> corner (47-48)

By these straight lines a square Mandala should be drawn (49) Then two lines should be drawn from corner to corner (diagonally) to divide the Mandala into four parts, like four fish-tails (50)

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<sup>1</sup> Of a tawny face

<sup>2</sup> Of tawny hair

<sup>3</sup> The ferocious one

<sup>4</sup> With red eyes

<sup>5</sup> Having deep-sunk eyes

<sup>6</sup> Having long ears

<sup>7</sup> Having long shins

<sup>8</sup> Having a large belly

<sup>9</sup> Horse-faced

<sup>10</sup> Having the voice of a crow

<sup>11</sup> Having arms like the thunder-bolt, i.e., strong arms

<sup>12</sup> Destroyer of Vratas as were the Anāryas

<sup>13</sup> Vēdī

<sup>14</sup> N W corner

<sup>15</sup> N E corner

<sup>16</sup> S E corner

<sup>17</sup> S W corner

The worshipper versed in ritual should then draw two lines, one from the West to the East, and other from the North to the South, through the point where the diagonal lines cut one another, so as to pass through the tip of the fish-tails (51).

Then four diagonal lines should be drawn connecting the corners of the four inner squares so formed by the lines at each of the corners (52)

According to these rules, sixteen spaces should be drawn with five different colours, and an excellent Yantia thus made (53)

In the four middle rooms draw a beautiful lotus with four petals, the pericarp of yellow and red colour, and the filaments of red (54)

The petals may be white or yellow, and the interstices may be coloured with any colour chosen (55).

Beginning with the corner of Śambhu,<sup>1</sup> the twelve spaces should be filled up with the four colours—*viz.*, white, black, yellow, and red (56) <sup>2</sup>

In filling up the spaces one should go towards one's left, and in the worship of the Devas therein one should go to the right (57).

The Vāstu Spirit should be worshipped in the lotus, and the twelve Daityas,<sup>3</sup> Kapilāśya and others, should be worshipped in the twelve rooms, beginning with the Īśāna<sup>4</sup> corner (58)

Fire should be consecrated according to the injunctions laid down for Kuśandikā,<sup>5</sup> and after offer of oblations to

<sup>1</sup> *i.e.*, Īśāna corner = N E

<sup>2</sup> These are the colours of water, air, earth and fire. In doing worship one should follow the direction the hands of a clock move

<sup>3</sup> Demonic Spirits—that is, the Vāstu Daityas

<sup>4</sup> N E Corner

<sup>5</sup> See Chapter IX, vv. 14-39, *ante*

the best of one's ability, the Vāstu-yajna should be concluded (59)

I have thus described, O Devī<sup>1</sup> the auspicious Vāstu worship, by the performance of which a man never suffers dangers from Vāstu (and his followers) (60)

Śrī Devī said

Thou hast described the Mandala of, and the injunctions relating to, the worship of Vāstu, but, My Husband, Thou hast not spoken of the Dhyāna, do Thou now reveal it (61)

Śrī Sadā-siva said

I am speaking of Dhyāna of the Vāstu-Rāksasa,<sup>1</sup> by constant and devoted repetition of which all dangers are destroyed O Mahesānī<sup>1</sup> do Thou listen (62)

The Deva Vāstu-pati<sup>2</sup> should be meditated upon as four-armed, of great body, his head covered with matted hair, three-eyed, of ferocious aspect, decked with garlands and earrings, with big belly and long ears and hairy body, wearing yellow garments, holding in his hand the mace, the trident, the axe, and the Khatvānga<sup>3</sup> Let him be pictured as (red) like the rising Sun and like the Deva of Death to the enemies, seated in the Padmāsana<sup>4</sup> posture on the back of a tortoise, surrounded by Kapilāsya and other powerful followers, carrying swords and shields (63-66)

Whenever there is panic caused by pestilence or epidemics, an apprehension of any public calamity, danger due to evil influences to one's children, or fear arising from ferocious beasts or Rāksasas,<sup>5</sup> then Vāstu with his followers

<sup>1</sup> Another name of Vāstudaitya

<sup>2</sup> Lord of Vāstu Vāstu means a site or locality

<sup>3</sup> Khatvānga is a staff with a skull at the top of it, considered to be a weapon of Śiva carried by yogins

<sup>4</sup> The ordinary posture in worship

<sup>5</sup> Demonic Spirits



should be meditated upon as above, and then worshipped, and thus all manner of peace may be obtained by the offer of oblations of sesamum-seeds, ghee, and Pāyasa<sup>1</sup> (67-68).

O Suvratā<sup>2</sup> in these rites the Grahas<sup>3</sup> and the ten Dīkpālas<sup>4</sup> should be worshipped in the same way as Vāstu is worshipped (69)

Brahmā, Visnu, Rudra,<sup>5</sup> Vānī, Laksmī, Śamkarī the celestial mothers, Gaṇeśa, and the Vasus,<sup>6</sup> should also be worshipped (70)

O Kālīka<sup>1</sup> if in these rites the Pitr̥s<sup>7</sup> are not satisfied, then all which is done becomes fruitless, and there is danger in every stage (71).

Therefore, O Maheśī<sup>1</sup> in all these rites Ābhyudayika-Śrāddha<sup>8</sup> should be performed for the satisfaction of the Pitr̥s (72)

I shall now speak of the Graha-yantra,<sup>9</sup> which is the cause of all kinds of peace. If the Dīkpālas Indra and others and all the planets are worshipped therein they grant every desire (73)

In order to draw the Yantra three triangles<sup>10</sup> should be drawn with a circle outside them, and outside, but touching the circle, eight petals should be drawn (74).

<sup>1</sup> Pāyasa is a kind of custard made with milk, sugar, ghee, and rice usually (no eggs) For rice, other grains, or soojee (coarse wheat flour) are sometimes substituted

<sup>2</sup> Virtuous One

<sup>3</sup> The nine Planets.

<sup>4</sup> Guardian regents of the quarters.

<sup>5</sup> Śiva Vānī is Sarasvatī Śamkarī is the consort of Śamkara or Śiva As to Celestial Mātrikās, see p 37, note 3 and p 115, note 4

<sup>6</sup> They are eight in number.

<sup>7</sup> The forefathers—Manes

<sup>8</sup> See p 302, note 4

<sup>9</sup> Diagram of the nine Planets

<sup>10</sup> Of these two are downward turned, and the three intersect one another so that nine triangles are formed

Then should a beautiful Bhūpura<sup>1</sup> be drawn (outside the petals of the Yantra) with four entrances, and (outside the Bhūpura) between the East and North-East corners a circle should be drawn with its diameter the length of a Prādeśa,<sup>2</sup> and between the West and the South-West corners another similar circle should be drawn (75-76)

Then the nine triangles<sup>3</sup> should be filled up with the colours of the nine planets, and the left and right sides of the middle triangle should be made white and yellow, and the base should be black. The eight petals should be filled up with the colours of the eight regents of the quarters<sup>4</sup> (77-78)

The walls of the Bhūpura should be decorated with white, red, and black powders, and, O Devī<sup>1</sup> the two circles each of which measure a Prādesa outside the Bhūpura should be coloured the upper one red and the lower white, and the intervening spaces of the Yantra may be coloured in any manner the wise may choose (79-80)

Listen now to the order in which each planet should be worshipped in the particular houses, and in which each Dikpati<sup>5</sup> should be worshipped in the particular petals, and to the names of the Devas who are present at each particular entrance (81)

In the inner triangle the Sun should be worshipped, and in the angles on the two sides Aruna<sup>6</sup> and Śikhā<sup>7</sup>

<sup>1</sup> The part with four doors which surrounds and is common to every Yantra

<sup>2</sup> See Ch VI, verse 150 at p 173

<sup>3</sup> Formed by the intersection of the three triangles

<sup>4</sup> Dikpālas Their colours are—Yellow (Indra), Red (Agni), Black (Yama), Śyāmala or Dark blue or Dark green (Nirrti), White (Varuṇa), Black (Vāyu), Golden (Kubera), and colour of the Full Moon (Isāna) Also see v 99 *post* for Brahmā and Ananta

<sup>5</sup> Or Dikpāla

<sup>6</sup> The charioteer of the Sun

<sup>7</sup> The rays of the Sun

Behind Him with the garland of rays,<sup>1</sup> the two standards of the two fierce ones (Śikhā and Aruna) should be worshipped (82).

Worship the Maker of nights<sup>2</sup> in the triangle above the Sun on the East, in the Agni<sup>3</sup> corner Mangala,<sup>4</sup> on the South side Budha,<sup>5</sup> in the Nirṛta<sup>6</sup> corner Brhaspati,<sup>7</sup> on the West Śukra,<sup>8</sup> in the Vāyu<sup>9</sup> corner Śani,<sup>10</sup> in the corner on the North Rāhu,<sup>11</sup> and in the Īśāna<sup>12</sup> corner Ketu,<sup>13</sup> and, lastly, round about the Moon the multitude of stars (83-84). Sun is red, Moon is white,<sup>14</sup> Mangala is tawny, Budha is pale<sup>15</sup> or yellowish-white, Brhaspati is yellow,<sup>16</sup> Śukra is white,<sup>17</sup> Śani is black,<sup>18</sup> and Rāhu and Ketu are of variegated colour; thus I have spoken of the different colours of the Grahas (83-85)

The Sun should be meditated upon as having four hands, in two of which he is holding lotuses; and of the other two, one hand is lifted up to dispel fear,<sup>19</sup> and the other makes

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<sup>1</sup> Amsumālī, १९, the Sun

<sup>2</sup> Rajanikara—the Moon.

<sup>3</sup> South-East

<sup>4</sup> Mars

<sup>5</sup> Mercury

<sup>6</sup> South-West.

<sup>7</sup> Jupiter.

<sup>8</sup> Venus

<sup>9</sup> North-West.

<sup>10</sup> Saturn.

<sup>11</sup> Rāhu Ascending node of the Moon or point where the Moon intersects the elliptic in passing northward.

<sup>12</sup> North-East.

<sup>13</sup> Ketu the descending node

<sup>14</sup> Śukla.

<sup>15</sup> Pāndu.

<sup>16</sup> Pita

<sup>17</sup> Śveta

<sup>18</sup> Asita

<sup>19</sup> Abhayakara.

the sign of blessing <sup>1</sup> The Moon should be meditated upon as having nectar in one hand, and the other hand in the attitude of giving <sup>2</sup> Mangala should be meditated upon as slightly bent and holding a staff in his hands The son of Moon, Budha, should be meditated upon as a boy, the locks of whose hair play about upon his forehead Guru <sup>3</sup> should be meditated upon with a sacred thread, and holding a book in one hand and a string of Rudrākṣa beads in the other, and the Guru of the Dātyas <sup>4</sup> should be meditated upon as blind of one eye, and Śani as lame, and Rāhu as a trunkless head, and Ketu as a headless trunk, both deformed and wicked (86-88)

Having worshipped each of the planets in this manner, the eight Dīkṣālas, Indra and others, beginning from the East, should be worshipped (89)

He of a thousand eyes,<sup>5</sup> of a yellow colour, should first be worshipped He is dressed in yellow silk garments, and, holding the thunderbolt in his hand, is seated on Airāvata <sup>6</sup> (90)

The body of Agni is of red hue He is seated on a goat, in his hand is the Sakti <sup>7</sup> Yama is black, and, holding a staff <sup>8</sup> in his hand, is seated on a bison Nirrti is of dark green colour,<sup>9</sup> and, holding a sword in his hand, is seated on a

<sup>1</sup> Vara

<sup>2</sup> i e, making the Dāna-mudrā (Gesture of bestowing)

<sup>3</sup> Brhaspati—the Guru of the Devas

<sup>4</sup> Śukra (Venus), the Guru of the Dātyas (Demonic Spirits) The Dātyas are the offspring of Kaśyapa by Diti, one of his consorts Kaśyapa is another form of Paśyaka—the Seer, i e, the Supreme From Him all creatures originated See the first chapter of *Harivamśa*

<sup>5</sup> Indra

<sup>6</sup> Airāvata is the name of the Indra's elephant, so called because he was churned out of the Ocean (Irāvāt)

<sup>7</sup> The name of Agni's weapon shaped like an axe

<sup>8</sup> Danda

<sup>9</sup> Śyāmala

horse. Varuna is white, and, seated on a Makara,<sup>1</sup> holds a noose<sup>2</sup> in his hand. Vāyu should be meditated on as possessed of a black radiance, seated on a deer and holding a goad.<sup>3</sup> Kubera is of the colour of gold, and seated on a jewelled lion-seat,<sup>4</sup> holding the noose<sup>2</sup> and hook<sup>5</sup> in his hands. He is surrounded by Yaksas,<sup>6</sup> who are singing his praises. Īśāna is seated on the bull; he holds the trident in one hand, and with the other bestows blessings. He is dressed in raiments of tiger-skin, and his effulgence is like that of the full moon (91-95).

Having thus meditated upon and worshipped them in their order, Brahmā should be worshipped in the upper circle, which is outside the Maṇḍala, and Viṣṇu in the lower one. Then the Devatās at the entrances should be worshipped (96).

Ugra,<sup>7</sup> Bhīma, Pracanda, and Īśa, are at the eastern entrance, Jayanta, Ksetra-pāla, Nakuleśa, and Brhatsīrāḥ, are at the southern entrance; at the door on the west are Vrka, Aśva, Ānanda, and Durjaya; and Trisīrāḥ, Purajit, Bhīmanāda, and Mahodara are at the northern entrance. As protectors of the entrances, they are all armed with weapons, offensive and defensive (97-98).

Suvratā<sup>1</sup> listen to the Dhyāna<sup>8</sup> of Brahmā and Ananta. Brahmā is of the colour of the red lotus, and has four hands and four faces. He is seated on a swan. With two of his

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<sup>1</sup> Makara is a mythological animal a cross between a fish and an alligator. It is the Vāhana of Devī Gangā.

<sup>2</sup> Pāśa

<sup>3</sup> Ankuśa

<sup>4</sup> Simhāsana—Throne

<sup>5</sup> Ankuśa

<sup>6</sup> Devayoni (see p. 2, note 7, *ante*) of that name

<sup>7</sup> This and the others are the Dvāra-devatās

<sup>8</sup> Dhyāna, mental image

hands he makes the signs which dispel fear and grant boons, and in the others he holds a garland and a book. Ananta is white as the snow, the Kunda flower, and the Moon. He has thousands of eyes and feet, thousands of hands and faces, and he should be meditated upon by Suras and Asuras<sup>1</sup> (99-101)

Beloved<sup>1</sup> I have now spoken of the meditation,<sup>2</sup> the mode of worship, and the Yantra<sup>3</sup>. Now, my beloved, listen to these Mantras in their order, beginning with the Vāstu Mantra (102)

### MANTRAS

When Kṣa-kāra<sup>4</sup> is placed on the Carrier<sup>5</sup> of Oblations, and the six long vowels are then added to it, and adorned with the Nāda-Bindu,<sup>6</sup> the six-lettered Vāstu Mantra is formed (103)

The Sūrya-Mantra is thus formed: first the Tāra<sup>7</sup> should be said, then the Māyā<sup>8</sup>, then the word Tigmarasme<sup>9</sup>, then the word Ārogya-da<sup>10</sup> in the dative singular, and, last of all, the Śakti<sup>11</sup> of Fire (104)

<sup>1</sup> Devas and Daityas. Thousands of eyes, etc., in the sense of countless eyes and so on. Cf. *Purusa-sūkta*

<sup>2</sup> Dhyāna, mental image

<sup>3</sup> Diagram

<sup>4</sup> i.e., the letter Kṣa

<sup>5</sup> Agni (Fire)—i.e., the Bija of Fire, Ra

<sup>6</sup> The sound point (Chandra-bindu)=Ng or M. The Vāstu Mantra is—Kṣrām, Kṣrīm, Kṣrūm, Kṣraim, Kṣraum, Kṣrma

<sup>7</sup> i.e., Om-kāra=Om

<sup>8</sup> i.e., Māyā-bija=Hrīm

<sup>9</sup> O Thou with burning rays!

<sup>10</sup> To the giver of good health

<sup>11</sup> Svāhā. The Mantra is—Om Hrīm Tigma-rāsme ārogya-dāya Svāhā

The approved Mantra of Soma is formed by saying the Bījas<sup>1</sup> of Kāma, Māyā and Vānī, then Amṛta-kara, amṛtam plāvaya plāvaya Svāhā (105).

The Mantra of Mangala is Aim Hraṁ Hrīm Sarvadustān nāśaya nāśaya Svāhā<sup>2</sup> (106)

The Mantra of the son of Soma<sup>3</sup> is Hrām, Śrīm, Saumya sarvān kāmān pūraya Svāhā<sup>4</sup> (107)

The Mantra of the Sura-Guru<sup>5</sup> is formed thus: Let the Tāra<sup>5</sup> precede and follow the Bija of Vānī, and then say, Abhītam yaccha yaccha, and lastly Svāhā<sup>6</sup> (108).

The Mantra of Sukra is Śām, Śīm, Śūm, Śaim, Śaum, Śm̐h (109).

The Mantra of the Slowly Moving One<sup>7</sup> is Hrām Hrām Hrīm Hrīm Sarva-śatrūn vi-drāvaya vi-drāvaya Mārtanda-sūnave Namaḥ—Destroy, destroy all enemies—I bow to the son of Mārtanda<sup>8</sup> (110)

The Mantra of Rāhu is Rām, Hraum, Bhraum,<sup>9</sup> Hrīm—Soma-śatrūn vi-dhvaṁsaya vi-dhvamsaya Rāhave Namaḥ—O Enemy of Soma (Moon)<sup>1</sup> destroy, destroy all enemies I bow to Rāhu (111)

Krūm, Hrūm, Kraim, Ketave Svāhā is the Mantra of Ketu<sup>10</sup> (112).

<sup>1</sup> Bījas of Kāma, etc., are—Klīm, Hrīm, Aim The Mantra is—Klīm, Hrīm, Aim Amṛtam plāvaya plāvaya Svāhā (O Thou with nectar rays<sup>1</sup> do thou pour nectar, do thou pour nectar)

<sup>2</sup> Destroy all the wicked, destroy all the wicked

<sup>3</sup> Budha

<sup>4</sup> O Son of Soma<sup>1</sup> gratify all desires

<sup>5</sup> Brhaspati.

<sup>6</sup> The Mantra is—Om Aim Om sura-guro abhītam yaccha-yaccha Svāhā—O, Guru of the Suras (Devas)<sup>1</sup> grant the wished-for thing (Abhīsta—Abhi-ista, from root Ish, to wish for)

<sup>7</sup> Śani, who is lame

<sup>8</sup> i.e., the Sun.

<sup>9</sup> A variation is Bhraim

<sup>10</sup> See p. 328, note 12

Lam, Ram, Mrm, Strūm, Vam, Yam, Ksam, Haum, Brm, and Am are in their order <sup>1</sup> the ten Mantras of the ten Dīkṣāpālas, beginning with Indra and ending with Ananta (113)

The names of the other attendant Devas are their Mantras, in all instances where there is no Mantra mentioned this is the rule as enjoined by Śiva (114)

Sovereign Mistress of the Devas <sup>2</sup> <sup>1</sup> the wise man should not add Namah to Mantras that end with the word Namah, nor should he put the Śakti <sup>3</sup> of Vahnī to a Mantra that ends with Svāhā (115)

To the Planets and others should be given flowers, clothes, and jewels, but the colour of the gifts should be the same as that of the respective Planets, otherwise they are not pleased (116)

The wise man should place Fire in the manner prescribed for Kuśandikā, <sup>4</sup> and perform Homa either with flowers of variegated colours or with sacred fuel <sup>5</sup> (117)

In rites for the attainment of peace <sup>6</sup> or good fortune, or nourishment <sup>7</sup> or prosperity, the Carrier of Oblations <sup>8</sup> is called Varada <sup>9</sup>, in rites relating to consecration <sup>10</sup> he is

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<sup>1</sup> Lam, Indra, Ram, Agni, Mrm, Yama, Strūm, Nirrti, Vam, Varuna, Yam, Vāyu, Ksam, Kubera, Haum Iśāna, Brm, Brahmā and Am, Ananta or Visnu The last two are above and below and the others at the eight corners of the Yantra

<sup>2</sup> Devesī

<sup>3</sup> Svāhā

<sup>4</sup> See pp 252, note 2 263, v 70

<sup>5</sup> Samidh—certain kinds of wood used as fuel for sacrificial purposes

<sup>6</sup> Śānti Rite to avert evil

<sup>7</sup> Pusti Rite for the attainment of worldly prosperity

<sup>8</sup> Havya-vāhana=Fire

<sup>9</sup> One who grants boons

<sup>10</sup> Pratisthā



called Lohitākṣa <sup>1</sup>, in destructive rites <sup>2</sup> he is called Śatruhā <sup>3</sup> (118)

Maheśānī <sup>1</sup> in Śānti, <sup>4</sup> Pusti, <sup>4</sup> and Krūra <sup>4</sup> rites the man who worships the Planets will obtain the desired end (119)

As in the rites relating to the consecration <sup>5</sup> the Devas should be worshipped and libations offered to the Pitrs, <sup>6</sup> so also should there be the same sacrifices to Vāstu and the Planets (120)

Should one have to perform two or three consecratory and sacrificial rites on the same day, then the worship of the Devas, the Śrāddha of the Pitrs, and Consecration of Fire are required once only (121)

One who desires the fruit of his observances should not give to any Deva reservoirs of water, houses, gardens, bridges, causeways, carriers, <sup>7</sup> conveyances, <sup>8</sup> clothes, jewels, drinking-cups, and eating-plates, or whatever else he may desire to give, without first purifying <sup>9</sup> and consecrating the same (122-123)

In all rites performed with an ultimate object the wise one should in all cases perform a Samkalpa, <sup>10</sup> in accordance with directions, for the full attainment of the good object (124)

<sup>1</sup> The Red-eyed one

<sup>2</sup> Krūra-karmāṇi—that is, in rites to avenge a wrong or injure an enemy, etc

<sup>3</sup> Destroyer of enemies

<sup>4</sup> See previous śloka (118)

<sup>5</sup> Pratisthā.

<sup>6</sup> The forefathers—Manes

<sup>7</sup> Vāhana

<sup>8</sup> Yāna

<sup>9</sup> Samskrtya

<sup>10</sup> Preliminary rite expressive of determination Samkalpa means determination

Complete merit is earned when the thing about to be given is first purified, worshipped, and mentioned by name, and then the name of him to whom it is given is pronounced (125)

I will now tell you the Mantras for the consecration of reservoirs of water, houses, gardens, bridges, causeways and trees. The Mantras should always be preceded by the *Brahma-Vidyā*<sup>1</sup> (126)

### MANTRAS

Reservoir of Water<sup>1</sup> thou that givest life to all beings<sup>1</sup> thou that art presided over by Varuna<sup>1</sup> may this consecration of thee (by me) give satisfaction to all beings that live and move in water, on land, and in air (127)

House, thou art made of timber and grass, thou art the favourite of Brahmā, I am consecrating thee with water, do thou be always the cause of pleasure (128)

When consecrating a house made of bricks and other materials, one should say "House made of bricks," and so forth (129)

### MANTRAS

Garden<sup>1</sup> thou art pleasant by reason of thy fruits, leaves, and branches, and by thy shadows. I am sprinkling thee with sacred water<sup>2</sup>, grant me all my wishes (130)

Bridge<sup>1</sup> thou art like the bridge across the Ocean of Existence, thou art welcome to the wayfarer, do thou, being consecrated by me, grant me the fitting reward thereof (131)

---

<sup>1</sup> i.e., *Brahma-gāyatrī* (see p. 55, vv. 109-111)

<sup>2</sup> *Tīrtha-vāri* Consecrated water

Causeway! I am consecrating thee, as thou helpest people in going from one place to another: do thou likewise help me on my way to Heaven (132).

The wise should use the same Mantra is consecrating a tree as is prescribed for the sprinkling of a garden (133).

In consecrating all other things, the Pranava,<sup>1</sup> Vāruna,<sup>2</sup> and Astra <sup>3</sup> should be used (134).

Those Vāhanas that can (or ought to) be bathed should be bathed with the Brahma-gāyatrī <sup>4</sup>, others should be purified by sprinkling with Arghya-water taken up with the ends of Kuśa grass (135)

After performing Prāna-prati-sthā,<sup>5</sup> calling it by its name, the Vāhana called by its name should be duly worshipped, and decked out and then be given to the Devatā (136)

Whilst consecrating a reservoir, Varuna, the Lord of aquatic animals, should be worshipped In the case of a house, Brahmā, the Lord of all things born,<sup>6</sup> should there be worshipped. Whilst consecrating a garden, a bridge, a causeway, Viṣṇu, Who is the Protector of the universe,<sup>7</sup> the Spirit of all,<sup>8</sup> Who witnesseth all and is omnipresent, should be worshipped (137)

Śrī Devī said:

Thou hast spoken of the different injunctions relating to the different rites, but Thou hast not yet shown the order in which man should practise them (138).

---

<sup>1</sup> Om

<sup>2</sup> Vāruna-Bīja, Vam

<sup>3</sup> Phat.

<sup>4</sup> See p 55, vv 109-11

<sup>5</sup> The life-giving rite.

<sup>6</sup> Prajāpati

<sup>7</sup> Jagatpātā

<sup>8</sup> Sarvātmā

Rites not properly performed according to the order enjoined do not, even though performed with labour, yield the full benefit to men who follow the life of Karma <sup>1</sup> (139)

Śrī Sadāsiva said

O Parameśānī<sup>1</sup> Thou art beneficent like a mother What Thou hast said is indeed the best for men whose minds are occupied with the results (or their efforts) (140)

The practices relating to the aforementioned rites are different Devī! I am relating them in their order, beginning with the Vāstu-yāga Do Thou listen attentively (141)

He (who wishes to perform the Vāstu-yāga) should the day previous thereto live on regulated food <sup>2</sup> After bathing in the early auspicious hour of morning, and performing the ordinary daily religious duties, he should worship the Guru and Nārāyaṇa <sup>3</sup> (142)

The worshipper should then, after making Samkalpa,<sup>4</sup> worship Gaṇeśa and others for the attainment of his own object, according to the rules shown in the ordinances (143)

### DHYĀNA

Worship Ganapati,<sup>5</sup> Who is of the colour of the Bandhūka <sup>6</sup> flower, and has three eyes, Whose head is that of the best of elephants, Whose sacred thread is made of the King of Snakes, Who is holding in his four lotus hands the Conch, the Discus, the Sword, and a spotless Lotus, on

<sup>1</sup> Karmānujivī a man who does pious acts in the hope of reward

<sup>2</sup> Such as Haviśyāna

<sup>3</sup> Viṣṇu as collective humanity

<sup>4</sup> See p 390, n 10

<sup>5</sup> Gaṇeśa He is also called Siddhidātā—the Giver of Success—and therefore is first worshipped (cf Chapter X, verse 118, *ante*) Gaṇeśa has fifty-one names and aspects

<sup>6</sup> A red flower

Whose forehead is the rising young moon; the shining effulgence of Whose body and raiments is like that of the Sun; Who is decked with various jewels, and is seated on a red lotus (144)

Having thus meditated upon and worshipped Gaṇeśa to the best of his ability, he should worship Brahmā, Vānī,<sup>1</sup> Viṣṇu, and Laksmī (145).

Then, after worshipping Śiva, Durgā, the Grahas,<sup>2</sup> the sixteen Mothers, and the Vasus in the Vasudhārā,<sup>3</sup> he should perform the Vrīddhiśrāddha<sup>4</sup> (146).

Then the Maṇḍala<sup>5</sup> of the Vāstu-daitya should be drawn, and there the Vāstu-daitya with his followers should be worshipped (147).

Then make there a Sthandila<sup>6</sup> and purifying fire as before; first perform Dhārā-homa,<sup>7</sup> and then commence Vāstu-homa<sup>8</sup> (148).

Oblations should be offered to the Vāstu-purusa and all his followers according to the best of one's ability. The sacrifice should be brought to a close by the offering of oblations to the Devas worshipped<sup>9</sup> (149).

When Vāstu-yajña is separately performed, this is the order which is prescribed, and in this order also the sacrifice to the planets should be performed (150).

Moreover, the Planets being here the principal objects of worship, they should not be subordinately worshipped.

<sup>1</sup> Sarasvatī

<sup>2</sup> Planets.

<sup>3</sup> See p. 266, note 9.

<sup>4</sup> See p. 299, n. 5

<sup>5</sup> Diagram.

<sup>6</sup> A square.

<sup>7</sup> See p. 265, verse 82.

<sup>8</sup> Fire sacrifice to the Vāstu spirit.

<sup>9</sup> That is when it is the principal rite. In a case like this the order prescribed any other rite is to be followed

The Vāstu should be worshipped immediately after the Samkalpa <sup>1</sup> (151)

Ganesa and the other Devas should be worshipped as in Vāstu-yāga I have already spoken to Thee of the Yantra <sup>2</sup> and Mantra and Dhvāna <sup>3</sup> of the Planets (152)

I have, O Gentle One <sup>4</sup> during My discourse with Thee, spoken of the order to be observed in the Yajñas of the planets and of Vāstu I shall now speak to Thee of the various praiseworthy acts, beginning with the consecration of wells (153)

After making Samkalpa <sup>1</sup> in the proper manner, Vāstu should be worshipped either in a Mandala, or a jar, <sup>4</sup> or a Śālagrāma, <sup>5</sup> according to inclination (154)

Then Ganapati <sup>6</sup> should be worshipped, as also Brahmā and Vānī, <sup>7</sup> Hari <sup>8</sup> and Ramā, <sup>9</sup> Śiva and Durgā, the Planets and the Dikpatis <sup>10</sup> (155)

Then the Mātrkās <sup>11</sup> and the eight Vasus <sup>12</sup> having been worshipped, Pitrkriyā <sup>13</sup> should be performed Since Varuna is the principal Deva (for the purposes of this ceremony), He should be worshipped with particular care (156)

<sup>1</sup> See p 390, n 10 In all other worships the Navagraha-pūjā (worship of the nine Planets) is done, and the Planets are objects of subordinate worship (Anga-pūjā) Here the Planets are worshipped as the chief (Mūl-hya) objects

<sup>2</sup> Diagram

<sup>3</sup> Meditation

<sup>4</sup> Kalasī

<sup>5</sup> Sacred stone emblematic of Nārāyana, or Viṣṇu

<sup>6</sup> Gaṇeśa

<sup>7</sup> Sārasvatī

<sup>8</sup> Viṣṇu

<sup>9</sup> Lakṣmī

<sup>10</sup> Dikpālas (see p 383, n 4)

<sup>11</sup> See p 37, note 3

<sup>12</sup> See Bhava, Dhruva, Soma, Viṣṇu, Anala, Anila, Prabhūsa and Prabhava who originated from Gangā

<sup>13</sup> Ābhyudayika-śrāddha (see p 303, note 10)

Having worshipped Varuna with various presents to the best of his ability, Vāruna-Homa<sup>1</sup> should then be performed in Fire duly consecrated (157). And after offering oblations to each of the Devas worshipped, he should bring the Homa rite to an end by giving the Pūrnāhuti<sup>2</sup> (158)

Then he should sprinkle the excellent well, decorated with flagstaffs and flags, garlands, scents, and vermilion, with the Proksana Mantra,<sup>3</sup> spoken of before (159).

Then he should, in the name of the Deva,<sup>4</sup> or for the attainment of the object of his desire, give away the well or tank for the benefit of all beings (160).

Then the most excellent worshipper should make supplication with folded palms as follows:

“Be well pleased, all beings, whether living in the air or on earth or in water; I have given this excellent water to all beings; may all beings be satisfied by bathing in, drinking from, or plunging into this water; I have given this common water to all beings. Should anyone by his own misfortune be endangered in this, may I not be guilty of that sin,<sup>5</sup> may my (good) work bear fruit!” (161-163).

Then presents should be made, and Sānti<sup>6</sup> and other rites performed, and thereafter Brāhmanas, Kaulas, and the hungry poor should be fed. Śivā! this is the order to be observed in the consecration of all kinds of reservoirs of water (164-165)

<sup>1</sup> i e , he should offer oblations to Varuna in the Fire

<sup>2</sup> Complete or Final Oblation

<sup>3</sup> The Mantra said when sprinkling See Śloka 127, *ante*.

<sup>4</sup> The dedication is made merely to the Istadevatā by a Niskāma dedicator and the Sakāma man mentions the object of his desire (Kāma)

<sup>5</sup> The sin of such man's death

<sup>6</sup> An auspicious rite to secure peace, happiness, and wealth

In the consecration of a Tadāga<sup>1</sup> and other kinds of reservoirs of water there should be a Nāgastambha<sup>2</sup> and some aquatic animals<sup>3</sup> (166)

Aquatic animals such as fish, frogs, alligators, and tortoises, should be made of metal, according to the means of the person consecrating (167)

There should be made two fish and two frogs of gold, two alligators of silver, and two tortoises, one of copper and another of brass (168)

After giving away the Tadāga or Dirghikā or Sāgara with these aquatic animals, Nāga<sup>4</sup> should, after having been supplicated, be worshipped (169)

Ananta, Vāsukī, Padma, Mahāpadma, Taksaka, Kulira, Karkata and Samkha<sup>5</sup>—all these are the protectors of water (170)

These eight names of the Nāgas should be written on Asvattha<sup>6</sup> leaves, and, after making Japa of the Pranava<sup>7</sup> and the Gāyatrī, the leaves should be thrown into a jar (171)

Calling upon Sun and Moon to witness, the leaves should be mixed up together, and one should be drawn therefrom,

<sup>1</sup> Tadāga is a reservoir over 2,000 square cubits in area, and not less than 45 cubits in width. Other kinds are—(1) Drona, 40 by 40 cubits and over, (2) Vāpī, 130 by 130 cubits and over, (3) Sarovara is a large tank where the lotus grows, (4) a Dirghikā should be 35 cubits wide, with a superficial area of not less than 1,200 square cubits, (5) Puskarinī is not less than 20 by 20 cubits, (6) Kūpa is a well, (7) Sāgara is one that is larger than any of the above. These reservoirs should be long in shape from North to South, even those which are of a square form should be slightly longer from North to South

<sup>2</sup> When a tank is first dug out, a thick column or piece of wood is driven into its centre. It is also called Yūpa

<sup>3</sup> See next Śloka. Artificial fish or frogs, etc., made of brass, etc., are placed in the tank

<sup>4</sup> The serpent protector, of water (see ante). As to Tadāga, etc., see note 1 above

<sup>5</sup> All names of Nāgas or Serpent-Divinities

<sup>6</sup> *Ficus religiosa*

<sup>7</sup> Om



and the Nāga whose name is drawn should be made the protector of water (172)

Then a wooden post, auspicious and straight, should be brought and smeared with oil and turmeric, and bathed in consecrated water, to the accompaniment of the Vyāhrti<sup>1</sup> and the Pranava,<sup>2</sup> and then the Nāga who has been made the protector of the water should be worshipped with the Śaktis Hri, Ksamā, and Śānti (173-174).

### MANTRA

O Nāga! Thou art the couch of Visnu, thou art the adornment of Śiva; do thou inhabit this post<sup>3</sup> and protect my water (175).

Having thus made supplication to Nāga the pillar should be set in the middle of the reservoir, and the dedicator should then go round the Taḍāga,<sup>4</sup> keeping it on his right (176).

If the post has been already fixed, then the Nāga should be worshipped in a jar, and, throwing the water of the jar into the reservoir, the remainder of the rites should be performed (177).

Similarly, the wise man who has taken a vow to consecrate a house should perform the rites, beginning with the worship of Vāstu, and ending with that of the Vasus, and perform the rites relating to the Pitṛs as prescribed for the consecration of a well, and the excellent devotee should worship Prajāpati and do Prājāpatya<sup>5</sup> Homa (178-179).

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<sup>1</sup> Bhūh, Bhuvah, Svah.

<sup>2</sup> Om

<sup>3</sup> Stambha

<sup>4</sup> See note 1, p 397.

<sup>5</sup> Prājāpatya is an adjective derived from Prajāpati

The house should be sprinkled with the Mantra already mentioned, and then worshipped with incense, etc., after that, with his face to the Īsāna<sup>1</sup> corner, he should pray as follows (180)

### MANTRA

“O House! Prajāpati is thy Lord, decked with flowers and garlands and other decorations, be thou always pleasant for our happy residence” (181)

He should then offer presents,<sup>2</sup> and, performing Sānti rites,<sup>3</sup> accept blessings<sup>4</sup> Thereafter he should feed Vipras,<sup>5</sup> Kulinas, and the poor to the best of his ability (182)

O Daughter of the Mountain! if the house is being consecrated for someone else, then such person should be mentioned by name and in the place “our residence” should be said “his residence” Now listen to the ordinances relating to the consecration of a house or temple for a Deva (183)

After consecrating the house in the above manner, the Deva should be approached with the blowing of conchshells

<sup>1</sup> North-East

<sup>2</sup> Dakṣiṇā

<sup>3</sup> See p 396, note 6, *ante*

<sup>4</sup> The blessings referred to are the blessing of Kaulas, Brāhmanas Veśyās, and other honoured persons (Bhakti, ed 679) By Veśyā is not to be understood a prostitute, which the word also means but a Śakti who has received her Pūrnābhiseka The root Vis=to surround

The Veśyās are divided into seven classes, namely, Guptavesyā, Mahāveysyā, Kulaveśyā, Rājaveśyā, Devaveśyā, Brahmanavesyā, Sṛravesyā Their Lakṣanas are described in *Guptasādhana Tantra* and *Prāṇatosinī* They are Āvarana Devatās of the Mahāvīdvā The Mahāvīdvās themselves are sometimes called Veśyā

<sup>5</sup> Brāhmanas

and the sound of other musical instruments, and He should be supplicated thus (184):

### MANIRA

Rise, O Lord of the Deva among Devas! Thou that grantest the desires of Thy votaries<sup>1</sup> come and make my life blessed,<sup>1</sup> O Ocean of Mercy<sup>1</sup> (185).

Having thus invited (the Deva) into the room, he should be placed at the door, and the Vāhana<sup>2</sup> should be placed in front of Him (186)

Then on the top of the house a trident<sup>3</sup> or a discus<sup>4</sup> should be placed, and in the Īśāna<sup>5</sup> corner a staff should be set with a flag flying from it (187).

Let the good worshipper then decorate the room with wings,<sup>6</sup> small bells, garlands of flowers, and mango leaves, and then cover the house up with celestial cloth<sup>7</sup> (188)

The Deva should be placed with His face to the North, and in the manner to be described He should be bathed with the things prescribed. I now am speaking of their order; do Thou listen (189)

After saying Aṁ, Hṛīm, Śṛīm, the Mūla-Mantra<sup>8</sup> should be repeated, and then let the worshipper say:

<sup>1</sup> Janmasāphalya—Fulfil the object of my life

<sup>2</sup> Carrier of the Deity.

<sup>3</sup> The Trident (Trisūla) is placed if the divinity is Śiva or any connected Deva

<sup>4</sup> The Discus (Cakra) is placed if the Deva be Viṣṇu or connected with Him

<sup>5</sup> North-East

<sup>6</sup> Candrātapa

<sup>7</sup> Divyavāsa—i.e., cloth of fine texture

<sup>8</sup> The principal Mantra of the Devatā

MANTRA

I am bathing Thee with milk, do Thou cherish me like a mother <sup>1</sup> (190)

Repeating the three Bījas aforesaid and the Mūla Mantra <sup>1</sup>, let him then say

MANTRA

I am bathing Thee to-day with curds, do Thou remove the tribulations <sup>2</sup> of this mundane existence (191)

Repeating again the three Bījas and the Mūla Mantra, let him say

MANTRA

O Giver of Joy to all<sup>1</sup> being bathed in honey,<sup>3</sup> do Thou make me joyful (192)

Repeating the Mūla Mantra as before, and inwardly reciting the Pranava and the Sāvitrī, he should say

MANTRA

I am bathing Thee in ghee, which is dear to the Devas, which is longevity, seed, and courage <sup>4</sup>, do Thou, O Lord! keep me free from disease (193)

Again repeating the Mūla Mantra, as also the Vyāhrti and the Gāyatrī, let him say

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<sup>1</sup> Because it is the mother who suckles

<sup>2</sup> Literally "heat" (Tāpa), i.e., the trials and tribulations. Curd is cooling and is offered to cool the feet

<sup>3</sup> Madhu also means consecrated wine

<sup>4</sup> Ghee is heat-producing. Longevity etc. i.e., which prolongs life, increases semen (Śukra) and courage

## MANTRA

O Deveśa! bathed by me in sugar water, do Thou grant me (the object of) my desire (194).

Repeating the Mūla Mantra, the Gāyatrī, and the Varuna Mantra,<sup>1</sup> he should say:

## MANTRA

I am bathing Thee with cocoanut-water, which is the creation of Vīdhī,<sup>2</sup> which is divine, which is welcome to Devas, and is cooling, and which is not of the world<sup>3</sup>; I bow to Thee (195).

Then, with the Gāyatrī and the Mūla Mantra, the Deva should be bathed with the juice of sugar-cane (196).

Repeating the Kāma Bīja<sup>4</sup> and the Tāra,<sup>5</sup> the Sāvitrī,<sup>6</sup> and the Mūla Mantra, he should, whilst bathing the Deva, say:

## MANTRA

Be Thou well bathed in water scented with camphor, Aguru<sup>7</sup>, saffron, musk, and sándal; be Thou pleased to grant me Enjoyment<sup>8</sup> and Liberation<sup>8</sup> (197).

After bathing the Lord of the World in this manner with eight jarfuls (of water, etc.), He should be brought inside the room and placed on His seat (198).

<sup>1</sup> Vam

<sup>2</sup> Brahmā, that is, it is the best of created things (Stuti).

<sup>3</sup> Alaukika The idea is that it is uncommon

<sup>4</sup> Klīm

<sup>5</sup> Om

<sup>6</sup> Gāyatrī. (See "*Garland of Letters*" )

<sup>7</sup> A kind of tree native in the Garo hills The wood of this yields a strong sweet scent

<sup>8</sup> Bhukti and Mukti

If the image be one which cannot be bathed,<sup>1</sup> then the Yantra,<sup>2</sup> or Mantra, or the Śālagrāma-śilā,<sup>3</sup> should be bathed and worshipped (199)

If one be not able to bathe (the Deva) in manner above, then he should bathe (Him) with eight, seven, or five jars of pure water (200)

The size and proportions of the jar<sup>4</sup> have been already given whilst speaking of Cakra worship In all rites prescribed in the Āgamas that is the jar which is appropriate (201)

Then the Great Deva<sup>5</sup> should be worshipped according to the injunctions to be followed in His worship I shall speak of the offerings Do Thou, O Supreme Devi<sup>1</sup> listen (202)

A seat,<sup>6</sup> welcome,<sup>7</sup> water<sup>8</sup> to wash the feet, offerings,<sup>9</sup> water<sup>10</sup> for rinsing the mouth, Madhuparka,<sup>11</sup> water<sup>10</sup> for sipping, bathing water,<sup>12</sup> clothes and jewels, scents and flowers, lights and incense-sticks, edibles and words of

<sup>1</sup> e g , a mud image

<sup>2</sup> Diagram

<sup>3</sup> See p 395, note 5, *ante*

<sup>4</sup> Ghata See *ante*, ch v 182

<sup>5</sup> The word in the text is Mahādeva, by which Śiva is generally meant As the principal object of worship is for the time being raised above the rest, the particular Deva whose temple is being consecrated is called here Mahādeva

<sup>6</sup> Āsana

<sup>7</sup> Svāgata

<sup>8</sup> Pādya

<sup>9</sup> Arghya—respectful oblations of rice, Dūrvā grass, flowers, etc , and water

<sup>10</sup> Ācamanīya

<sup>11</sup> Mixture of curd, ghee, and honey offered to an honoured guest (see ch x)

<sup>12</sup> Snānīya

praise,<sup>1</sup> are the sixteen<sup>2</sup> offerings requisite in the worship of the Devas (203-204).

Pādyā,<sup>3</sup> Arghya,<sup>3</sup> Ācamana,<sup>3</sup> Madhu-parka,<sup>3</sup> Ācamana,<sup>3</sup> Gandha,<sup>4</sup> Puspa,<sup>5</sup> Dhūpa,<sup>6</sup> Dīpa,<sup>7</sup> Naivedya<sup>8</sup>—these are known as Dasopacāra (ten requisite offerings) (205).

Gandha,<sup>4</sup> Puspa,<sup>5</sup> Dhūpa,<sup>6</sup> Dīpa,<sup>7</sup> and Naivedya,<sup>8</sup> are spoken of as the Pañcopacāra (five offerings) in the worship of a Deva (206)

The articles should be sprinkled with water taken from the Offering<sup>9</sup> with the Weapon Mantra,<sup>10</sup> and be worshipped with scents and flowers, the names of separate articles being mentioned (207).

Mentally repeating the Mantra that is to be said, as also the Mūla Mantra,<sup>11</sup> and the name of the Deva in the dative case, the words of gift should be repeated (208).

I have told Thee of the way in which the things to be given to the Devas should be dedicated. He who is versed in the ritual should in this manner give away an article to a Deva (209).

I have shown (whilst describing) the mode of worship of the Ādyā<sup>12</sup> Devī how Pādyā, Arghya, etc., should

<sup>1</sup> Vandana.

<sup>2</sup> These are called the Sodaśopacāra Cf this list with that given in Chapter vi, and mark the order in which they are given there. The Pūjā there described is Rahasya-puja, or Secret worship

<sup>3</sup> See previous Śloka and Notes

<sup>4</sup> Scent

<sup>5</sup> Flowers

<sup>6</sup> Incense-Stick

<sup>7</sup> Light

<sup>8</sup> Edibles.

<sup>9</sup> Arghya

<sup>10</sup> Phat

<sup>11</sup> See p 400, note 8

<sup>12</sup> The Primeval Śakti

be offered, and how Kāraṇa and the like<sup>1</sup> should be given (210)

To such of the Mantras as were not spoken then, do Thou, O Beloved<sup>1</sup> listen to them here, these should be said when Āsana<sup>2</sup> and other requisites are offered (211)

### MANTRA

(O Deva<sup>1</sup>) Thou who residest within all beings<sup>1</sup> who art the innermost Ātmā of all beings<sup>1</sup> I am offering this seat<sup>3</sup> for Thee to sit I bow to Thee again and again (212)

O Deva<sup>1</sup> after giving the excellent Āsana in this way, the giver of the Āsana should with folded palms bid Him welcome as follows (213)

### MANTRA

(O Deva<sup>1</sup>) Thou art He whom even the Devas seek for the accomplishment of their objects, yet for me Thy auspicious visit has easily been obtained I bow to Thee, O Supreme Lord<sup>1</sup> (214)

My life's aim is accomplished to-day, all my efforts are crowned with success, I have obtained the fruits of my devotion<sup>4</sup>—all this by Thy auspicious coming (215)

Ambikā<sup>5</sup> the Deva should thus be invited, prayed to, and questioned as to His auspicious coming,<sup>6</sup> and then,

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<sup>1</sup> i e, Wine, meat, etc

<sup>2</sup> The seat offered to the Devas

<sup>3</sup> Āsana

<sup>4</sup> Tapas

<sup>5</sup> Mother

<sup>6</sup> i e, whether he has had a good journey, etc



taking Pādya,<sup>1</sup> the following Mantra should be repeated (216)

### MANTRA

By the mere touch of the washings of Thy feet the three worlds are purified, I am offering Thee Pādya for washing Thy lotus feet (217). He by Whose grace is attained supreme Bliss, to Him Who is the Spirit<sup>2</sup> in all beings I offer this Ānandārghya<sup>3</sup> (218).

Then pure water or water which has been scented with nutmeg, cloves, and Kakkola,<sup>4</sup> should be consecrated, and taken and offered with the following (219):

### MANTRA

(O Lord!) by the mere touch of that which Thou hast touched<sup>5</sup> the whole of this impure world is purified; for washing that lotus mouth I offer Thee this Ācamaniya<sup>6</sup> (220).

Then, taking Madhuparka,<sup>7</sup> offer it with devotion and with the following (221):

### MANTRA

For the destruction of the Three Afflictions,<sup>8</sup> for the attainment of uninterrupted Bliss, I give Thee to-day,

<sup>1</sup> Water to wash the feet

<sup>2</sup> Sarvātma bhūta

<sup>3</sup> The Arghya, or Offering of Bliss

<sup>4</sup> *Cocculus indicus*

<sup>5</sup> Ucchista=Leavings, for what has been touched by another—e.g., food—is impure. And so the saying is—Nocchistam kasyacid dadyāt (“Offer leavings to none”)

<sup>6</sup> Water for rinsing the mouth

<sup>7</sup> Honey, curds, etc. (*vide ante*)

<sup>8</sup> i.e., Ādhyātmika, Ādhi-daivika, Ādhi-bhautika.

O Paramēśvara<sup>1</sup> this Madhuparka, be Thou propitious (222)

By the mere touch of anything which has touched Thy mouth things impure become pure this Punarācamaniyam<sup>1</sup> is for the lotus mouth of Thine (223)

Taking water for the bath, and pouring it and consecrating it as before, it should be placed before the Deva, and the following Mantra should be repeated (224)

### MANTRA

To Thee Whose splendour envelopes the world, from Whom the world was born, Who is the support of the world, I offer this water for Thy bath (225)

When offering bathing water, clothes, and edibles, Ācamaniya should be given as each is offered, and, after offering other articles, water should be given once after each offering is made<sup>2</sup> (226)

Bringing the cloth consecrated<sup>3</sup> as aforementioned, holding it up with both hands, the Sādhaka should repeat the following (227)

### MANTRA

Raimentless though Thou art, Thou hast kept Thy glory<sup>4</sup> concealed by Thy Mâyā<sup>5</sup> To Thee I offer these two pieces of cloth I bow to Thee (228)

<sup>1</sup> *e.g.*, Second Ācamaniya offered to rinse the mouth after the Deva takes the Madhuparka

<sup>2</sup> For Ācamana

<sup>3</sup> Śodhita= Purified, sanctified

<sup>4</sup> Tejas

<sup>5</sup> Mâyā By absence of raiment is shown the all-pervasiveness of the deity The offer made by the Sādhaka is for his own satisfaction over-powered as he is by the Mâyā of the Devatā

Taking different kinds of ornaments made of gold and silver and other materials, and sprinkling and consecrating them, he should offer them to the Deva, uttering the following (229):

### MANTRA

To Thee Who art the ornament of the Universe. Who art the one cause of the beauty of the universe, I offer these jewels for the adornment of Thy image<sup>1</sup> which Thou hast shown by Thy Māyā (230)

### MANTRA<sup>2</sup>

To Thee Who through the subtle Element of Smell<sup>3</sup> hast created the Earth whose property is Smell, to Thee, the Supreme Spirit, I offer this excellent scent (231).

### MANTRA<sup>4</sup>

By me have been dedicated with devotion beautiful flowers, and charming and sweet scents prepared by Devas: do Thou accept this flower (232).

### MANTRA<sup>5</sup>

This incense-stick is the sap of the incense-bearing trees; it is divine, and possesses a delicious scent, and is charming, and pleasing to all beings I give it to Thee to smell (233).

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<sup>1</sup> Māyā-vigraha    The image is Māyā, and exists through the Devatā, power of Māyā

<sup>2</sup> Mantra for offering scents

<sup>3</sup> Gandha-tanmātra from which comes the gross Prthivī-tattva

<sup>4</sup> Mantra for offering flowers

<sup>5</sup> Mantra for offering incense-stick

MANTRA <sup>1</sup>

Do Thou accept this light which illumines and is very bright, which removes all darkness, and which is both the inner and outer light <sup>2</sup> (234)

MANTRA <sup>3</sup>

This offering of food is of delicious taste, and consists of various kinds of edibles I offer it to Thee in a devout spirit, do Thou partake of it (235)

MANTRA <sup>4</sup>

O Deva! this clear drinking-water, perfumed with camphor and other scents which satisfies all, I offer to Thee —Salutation to Thee (236)

The worshipper should then offer Pān <sup>5</sup> made with camphor, catechu, cloves, cardamoms, and, after again offering Ācamaniya, bow to Him <sup>6</sup> (237)

If the offerings are presented along with the vessels in which they are contained, then the names and description of the offerings may jointly be repeated when making the present, or the names (or description) of the vessels may separately be said and the same given <sup>7</sup> (238)

Having worshipped the Deva in this manner, three double handfuls of flowers should be given to the Deva

<sup>1</sup> For offering light

<sup>2</sup> That is, as I give Thee this light which illumines the outer darkness may my very inner being be illumined by Thy Light<sup>1</sup>

<sup>3</sup> For offering edibles (Naivedya)

<sup>4</sup> For offering water

<sup>5</sup> Betel-leaves

<sup>6</sup> This is the second Ācamaniya, called Punarācamaniya in the original

<sup>7</sup> i.e., it may be said "I give you——in this vessel," or "I give you ——and this vessel"

Then, sprinkling the temple and its awnings with water, the following Mantra should be said with folded palms (239)

### MANTRA

Temple! thou art adorable for all men; thou grantest virtue<sup>1</sup> and fame In affording a resting-place to this Deva, do thou be like unto Sumeru<sup>2</sup> (240) Thou art Kailāsa,<sup>3</sup> thou art Vaikuntha,<sup>4</sup> thou art the abode of Brahmā Since thou art holding within thee the Deva,<sup>5</sup> Thou art the adorned of the Devas (241)

Since thou holdest within thyself the image of Him Who has assumed form by His Māyā, and within Whose belly exists this universe, with all that is movable and immovable therein (242), thou art the equal of the Mother of the Devas; all the holy places are in thee Do thou grant all my desires, and do thou bring me peace. I bow to thee (243)

Having thus praised the temple decorated with the discus, flag, and so forth and worshipped it three times, the worshipper should give it to the Deva, mentioning the object of his desire (244)

### MANTRA

To Thee, whose abode is the universe, for Thy residence<sup>6</sup> I dedicate this temple O Maheśāna! do Thou accept it and in Thy mercy abide here (245)

<sup>1</sup> Punya The merit earned by pious acts

<sup>2</sup> i.e., Be as great and as strong as the Himālaya Mountain

<sup>3</sup> Śiva's Heaven

<sup>4</sup> Viṣṇu's Heaven

<sup>5</sup> That is, the Deva whose image is consecrated and installed in the Temple

<sup>6</sup> The word used is Vāsāya=for a residence, Ram Mohan Roy reads Viśvāya as such an adjective qualifying "Thee" and meaning "Who art the Universe".

Having said this and having made presents, the Deva to whom the temple has been dedicated should be placed on the altar to the accompaniment of the music of conches, horns, and other instruments (246)

He should then touch the two feet of the Deva and utter the Mūla Mantra, and say, "Sthām' Sthīm' do Thou remain here, this temple is made by me for Thee," and, having placed<sup>1</sup> the Deva there, he should pray again to the temple thus (247)

### MANTRA

Temple' be thou always in every way pleasant for the residence of the Deva, thou hast been dedicated by me, may the Lokas<sup>2</sup> be assured to me without encountering danger (248)

Help my fourteen generations of ancestors, my fourteen generations of successors, and me and the rest of my family to reside in the abode of the Devas (249)

May I, by Thy grace, gain the fruits attainable by performing all forms of Yajñas, and by visiting all the places of pilgrimage (250)

May my line continue so long as this world, so long as these mountains, so long as the Sun and Moon endure (251)

The pious man, after having thus addressed the temple should again worship the Deva, and dedicate mirrors and other articles and the flag to Him (252)

Then the Vāhana appropriate to the Devatā should be given To Śiva should be given a Bull Then prayer to him should be made thus (253)

<sup>1</sup> Sthirikṛtya, when repeating the Mantra the dedicator touches the feet of the image

<sup>2</sup> That is, the higher regions Some interpret "Lokas" in this verse to mean Svar-loka, or Heaven, and say that the plural is "Gauravārthe"  
i e., honorific

## MANTRA

O Bull! thou art large of body, thy horns are sharp, thou killest all enemies, thou art worshipped even by the Tridaśas,<sup>1</sup> as thou carriest on thy back the Lord of the Devas<sup>2</sup> (254).

In thy hoofs are all the holy shrines, in thy hair are the eternal Vedas,<sup>3</sup> in the tip of thy teeth are all the Nigamas, Āgamas, and Tantras (255)

May the husband of Pārvatī,<sup>4</sup> pleased with this gift of thee, give me a place in Kailāsa,<sup>5</sup> and do thou protect me always (256).

O Maheśānī! do Thou listen to the manner of prayer upon giving a Lion to Mahādevī<sup>6</sup> or a Garuḍa<sup>7</sup> to Viṣṇu (257)

## MANTRA

Thou didst display thy great strength in the wars between the Suras<sup>8</sup> and the Asuras<sup>9</sup>; thou didst give victory to the Devas, and didst destroy the Dānavas. Thou formidable one, thou art the favourite of the Devī, thou art the favourite of Brahmā, Viṣṇu, and Śiva; with devotion I have dedicated thee to the Devī. Do thou destroy my enemies. I bow to thee (258-259).

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<sup>1</sup> Devas, Brahmā and others.

<sup>2</sup> Deveśa

<sup>3</sup> Which according to Tarkālamkāra are the Vedic Mantras

<sup>4</sup> i e, Śiva

<sup>5</sup> Śiva's Heaven

<sup>6</sup> The Great Devī in Her aspect as Durgā See p 377, n. 1.

<sup>7</sup> See ante, p 376, note 4.

<sup>8</sup> Devas

<sup>9</sup> Daityas, or Demons See *Durgāsaptaśatī* or *Candī*

O Garuda<sup>1</sup> most excellent bird<sup>1</sup> thou art the favoured one of the Husband of Laksmī<sup>1</sup>, thy beak is hard like adamant<sup>2</sup>, thy talons are sharp, and golden are thy wings Obeisance to thee, most excellent among birds<sup>1</sup> I bow to thee, O King of birds<sup>1</sup> (260)

As thou abidest near Visnu with folded palms, do thou, O Destroyer of the pride of enemies<sup>1</sup> help me to be there as thou art there (261) When thou art pleased, the Lord of the Universe is pleased, and grants success<sup>3</sup> (262)

When a gift is made to any Deva, present<sup>4</sup> should be made to the Deva and the merit acquired by such gift and rites<sup>5</sup> should also be given to Him in a spirit of devotion (263)

He should then, with dancing, singing, and music, go round the temple, accompanied by his friends and kinsmen, keeping the temple on his right, and, having bowed to the Deva, feed the twice-born<sup>1</sup> <sup>6</sup> (264)

This is the way in which a temple to a Deva should be dedicated, and the same rule is to be observed in the dedication of a garden, a bridge, a causeway, or a tree (265)

It is imperative that in these rites the ever-existing Visnu should be worshipped, but Pūjā,<sup>7</sup> Homa,<sup>8</sup> and

<sup>1</sup> Śrīpati Visnu

<sup>2</sup> Vajra-cañcu

<sup>3</sup> Siddhi

<sup>4</sup> Dakṣinā in addition to the gift

<sup>5</sup> Karma-phala—the fruit of the work

<sup>6</sup> Dvija, which, though including the first three castes, probably here refers to the Brāhmanas only

<sup>7</sup> Honour, worship

<sup>8</sup> Fire sacrifice



other rites, are the same as in the case of the dedication of a house (266)

No temple or other thing should be dedicated to a Deva whose image has not been consecrated. The rules laid down above are for the worship of and dedication to a Deva who has been consecrated and worshipped (267)

I shall now speak of the manner in which the auspicious Ādyā<sup>1</sup> should be installed, and by which the Devī grants quickly all desires (268)

On the morning of the day (of Pratisthā) the worshipper should, after, bathing and purifying himself, sit facing the North, and, having in manner enjoined made Saṁkalpa,<sup>2</sup> worship the Vāstu-devatā (269)

After performing the worship of the Planets,<sup>3</sup> the Protectors of the Quarters,<sup>4</sup> Gaṇeśa and others, and having performed the Śrāddha of his Pitrs,<sup>5</sup> he should approach the image with a number of devout Vipras<sup>6</sup> (270).

The excellent worshipper should then bring the image to the temple which has been dedicated, or to some other place decorated for the reception, and there duly bathe it (271).

It should first be bathed with water, then with mud from an ant-hill, then with mud thrown up by the tusk of a boar and an elephant, then with mud taken from the door

<sup>1</sup> i e, Kālī

<sup>2</sup> See p. 390, n 10

<sup>3</sup> Garhas See *ante*, vv 82-85

<sup>4</sup> Dīpālas See p 383, n 5

<sup>5</sup> Forefathers This is the Ābhyudayika Śrāddha

<sup>6</sup> Brāhmanas who are Sādhakas of the Devī The true Vipra is one versed in the Vedas Every twice born is not entitled to the name of Vipra or Brāhmana

of a Vesýā,<sup>1</sup> and then with mud<sup>2</sup> from the lake of Pradvumna<sup>3</sup> (272)

The wise man should then bathe the image with Pañca-kasāya<sup>4</sup> and Pañca-puspa,<sup>5</sup> and three leaves,<sup>6</sup> and then with scented oil (273)

The infusion of Vātyāla,<sup>7</sup> Badarī,<sup>7</sup> Jambu,<sup>7</sup> Vakula,<sup>7</sup> and Śālmali,<sup>7</sup> are called the five Kasāyas<sup>8</sup> for bathing the Devī (274)

Karavīra, Jātī, Campaka, Lotus, and Pātali, are the five flowers (275)

By three leaves are meant the leaves of Barvara,<sup>9</sup> Tulasi,<sup>9</sup> and Bilva<sup>9</sup> (276)

With the above-mentioned articles water should be mixed, but no water should be put into scented oil and the five nectars<sup>10</sup> (277)

He should, after repeating the Vyāhrti,<sup>11</sup> the Pranava,<sup>12</sup> the Gāyatrī, and the Mūla Mantra, say, "I bathe Thee with the water of these articles" (278)

<sup>1</sup> See p 399, n 4, *ante*. Literally means a kept woman, or prostitute. When a man visits the house of a prostitute, it is said that he leaves all the merits of his good acts at the door, with the result that the mud thereat is holy. This is the current explanation of the use of mud in general practice—in explanation which has the air of a modern attempt to explain that, the origin and significance of which has been forgotten. As Tarkālamkāra points out (Bhakta, ed 676), a Vesýā is a Śakti who is Pūrnābhīśiktā, and is Āvarana (attendant) Devī of one or other of the ten Mahāvīdyās, and it is such a Vesýā who is here referred to, and not a common prostitute.

<sup>2</sup> Mrt

<sup>3</sup> Pradyumna-hrada. Pradyumna=God of Desire. The "mud" is the excreta of the Nābhi-mūla.

<sup>4</sup> See Verse 274

<sup>5</sup> See Verse 275

<sup>6</sup> See Verse 276

<sup>7</sup> These are names of certain trees

<sup>8</sup> Astringent

<sup>9</sup> Names of Sacred trees—the leaves of which are used in worship

<sup>10</sup> Pañcāmṛta

<sup>11</sup> Bhūh, Bhuvah, Svah

<sup>12</sup> Om

The good Sādhaka should then bathe the image with the eight jars filled with milk and other ingredients in manner aforementioned (279).

The image should then be rubbed with powdered white wheat or sesamum cakes,<sup>1</sup> or powdered Śāli rice,<sup>2</sup> and thus cleansed (280).

After bathing the image with eight jars of holy<sup>3</sup> water, and rubbing it with cloth of fine texture, it should be brought to the place of worship (281).

Should one be unable to perform all these rites, then he should in a devout spirit bathe the image with twenty-five jars of pure water (282).

On each occasion that the Great Devī is bathed, She should, to the best of one's ability,<sup>4</sup> be worshipped (283).

Then, placing the Image on a well-cleaned seat,<sup>5</sup> She should be worshipped by offering Pādya,<sup>6</sup> Arghya,<sup>7</sup> and so forth and then with joined palms prayed to (as follows) (284):

### MANTRA

O Image! thou that art the handicraft of Viśvakarmā,<sup>8</sup> I bow to thee; thou art the abode of the Devī, I bow to thee; thou fulfillest the desire of the votary, I bow to thee (285).

In thee I worship the most excellent<sup>9</sup> primordial<sup>10</sup> Supreme Lady<sup>11</sup>; if there be any defect in thee by reason of

<sup>1</sup> Oil-cakes

<sup>2</sup> Rice that ripens in Winter

<sup>3</sup> Tīrtha.

<sup>4</sup> That is, with such articles as one can afford

<sup>5</sup> The altar.

<sup>6</sup> Water to wash the feet.

<sup>7</sup> Offerings (see *ante*).

<sup>8</sup> The Architect of the Devas.

<sup>9</sup> Parātparā

<sup>10</sup> Ādyā

<sup>11</sup> Paramesī.

the want of skill of him who has fashioned thee, do thou make it good, I bow to thee (286)

He should then placing his hand over the head of the Image, inwardly do Japa of the Mūla Mantra <sup>1</sup> one hundred and eight times, and thereafter touch the different parts of the image (287)

He should then perform Sadanga-nyāsa <sup>2</sup> and Mātrkā-nyāsa <sup>2</sup> on the Image, and, when performing Sadanga-nyāsa, add one after the other the six long vowels <sup>3</sup> to the Mūla-Mantra (288) <sup>4</sup>

The eight groups <sup>5</sup> of the letters of the alphabet preceded by the Tāra, <sup>6</sup> Māyā, <sup>7</sup> and Ramā, <sup>8</sup> with the Bindu, <sup>9</sup> added to them, and followed by Namah, should be placed in different parts of the body of the Deva (289)

The pious worshipper should place the Vowels in the mouth, Kavarga <sup>10</sup> in the throat, Cavarga <sup>11</sup> on the belly, Tavarga <sup>12</sup> on the right and Tavarga <sup>13</sup> on the left arm;

<sup>1</sup> See *ante*

<sup>2</sup> This is called Sakalīkarana See *ante* p 155

<sup>3</sup> i e , Ā, I, U, Aī, Au, Ah

<sup>4</sup> The Mūla-Mantra is here Hrim to the base (Hr) of which is added the other vowels The Mantra of the Sadanga-nyāsa—Om Hrām Hrdayāya (Heart) Namah, Om Hrīm Śīrase (Head) Svāhā, Om Hrūm Śikhāyai (Crown-lock) Vasat, Om Hraim Kavacāya (Upper part of the body) Hum, Om Hraum Netratrayāya (three Eyes) Vausat Om Hrmah karatala-prsthābhyām (the two sides of Palm) Phat

<sup>5</sup> Varga

<sup>6</sup> Om

<sup>7</sup> Hrīm

<sup>8</sup> Śrīm

<sup>9</sup> The nasal point

<sup>10</sup> Ka to Nga

<sup>11</sup> Ca to Na

<sup>12</sup> Ta to Na (the first of the two Ta groups)

<sup>13</sup> Ta to Na (the second Ta group)

Pavarga <sup>1</sup> on the right thigh, and Yavarga <sup>2</sup> on the left thigh, and Śavarga <sup>3</sup> on the head <sup>4</sup> (290-291).

Having placed these groups of the letters of the alphabet on different parts of the Image (the worshipper) should perform Tattva-nyāsa <sup>5</sup> (as follows): (292).

Place on the two feet, Prthivī-tattva; on the Liṅga, <sup>6</sup> Toya-tattva, on the region of the navel, Tejas-tattva; on the lotus of the heart, Vāyu-tattva; on the mouth, Gagana-tattva, on the two eyes, Rūpa-tattva; on the two nostrils, Gandha-tattva; on the two ears, Śabda-tattva; on the tongue, Rasa-tattva; on the skin, Śparśa-tattva.<sup>7</sup> The foremost of worshippers should place Manas-tattva <sup>8</sup> between the eyebrows, Śiva-tattva, Jñāna-tattva, and Para-tattva on the Lotus <sup>9</sup> of a thousand petals; on the heart Jīva-tattva and Prakṛti-tattva. Lastly, he should place Mahat-tattva and Ahamkāra-tattva all over the body. The Tattvas should, whilst being placed, be preceded by Tāra, Māyā, and Ramā, and should be uttered in the dative singular, followed by Namah (293-297).

<sup>1</sup> Pa to Ma

<sup>2</sup> Ya to Va

<sup>3</sup> Śa to Ha

<sup>4</sup> In some of the Tantras in worship of the Devas, particularly in worship of Ādyā Kālikā, Pañcāṅga-nyāsa is performed—i.e., on heart, two hands, and two feet

<sup>5</sup> Described in the following verses (293-297).

<sup>6</sup> Here meaning Yoni

<sup>7</sup> The Tattvas are constituent principles of the universe Prthivī (Earth), Toya (Water), Tejas (Fire), Vāyu (Air), Ākāśa or Gagana (the void or Ether), Rupa (Form, visibility), Gandha (Smell), Śabda (Sound), Rasa (Taste), Sparśa (Touch) The *Serpent Power* by A. Avalon particularly v 40 and notes thereunder

<sup>8</sup> The names of these Tattvas, or principles mean Mind, Śiva, Knowledge, the Supreme, Embodied Spirit, Prakṛti, and Principle of Intelligence and Egoism See Ch. V, verse, 39

<sup>9</sup> Śaṣaṣrāra-padma (see *Serpent Power*, and *Śakti and Śākta* ).

Repeating the Mūla Mantra, preceded and followed by each of the Mātrkā-varnas,<sup>1</sup> with Bindu<sup>2</sup> added to them, and followed by the word Namah, Mantra-nyāsa should be performed at the Mātrkā-sthānas<sup>3</sup> (298)

(The worshipper should then say)

### MANTRA

The Body is the glory which is all sacrifices and all beings<sup>4</sup> In this Image here which has been made of Thee, I place Thee (299)

Thereafter the Devī should be meditated upon and invoked, according to the rules of worship,<sup>5</sup> and after Prāna-pratisthā<sup>6</sup> the Supreme Devatā (Devī) should be worshipped (300)

The Mantras which are ordained for the dedication of a temple to a Deva should be used in this ceremony,<sup>7</sup> the necessary changes in Mantra and gender being made (301)

The Devī should then be invoked into the fire, which has in due form been consecrated by the offer of oblations to the Devatās who are to be worshipped, and thereafter the Devī should be worshipped, and Jāta-karma,<sup>8</sup> and so forth should be performed (302)

<sup>1</sup> Letters of the alphabet

<sup>2</sup> Nāda-bindu

<sup>3</sup> The places where the letters of the alphabet should, in doing Mātrkā-nyāsa, be placed (see Chapter V, verse 118 ff)

<sup>4</sup> Tejas which is Sarvayjñamayam Sarvabhūtamayam

<sup>5</sup> Pūjā-vidhāna

<sup>6</sup> " Life-giving " ceremony (see *Śakti and Śākta*)

<sup>7</sup> i e , the Pratisthā of the image

<sup>8</sup> Birth-rite

The Saṁskāras<sup>1</sup> are six in number—*viz*, Jāta-karma. Nāmakarana, Niskramana, Anna-prāśana, Cūḍā-karana, and Upanayana—this has been said by Śiva<sup>2</sup> (303).

Repeating the Pranava,<sup>3</sup> the Vyāhrtis<sup>3</sup>, the Gāyatrī,<sup>3</sup> the Mūla Mantra,<sup>3</sup> the worshipper versed in the injunctions should addressing the Devatā say, “Thine,” and then the name of (the Saṁskāra) Jātakarma, and others, and uttering, “I perform, Svāhā,” offer five oblations at the end of each Saṁskāra<sup>4</sup> (304-305).

Thereafter repeating the Mūla-Mantra and the name given (to the Devī), one hundred oblations should be offered to Her, and the remnants of each oblation should be thrown over the head of the image (306).

The wise man, after having brought the ceremony to a close by Prāyaścitta<sup>5</sup> and other rites, should feed and thus please Sādhakas<sup>6</sup> and Vipras<sup>7</sup> and the poor and the helpless (307).

Should anyone be unable to perform all these rites, he should bathe (the image) with seven jars of water, and, having worshipped to the best of his ability, repeat the name of the Devatā (308).

Beloved! I have now spoken to Thee of the Pratisthā<sup>8</sup> of the adorable Ādyā.<sup>9</sup> In a similar way should men versed in the ritual carefully perform the Pratisthā<sup>8</sup> of Durgā<sup>10</sup> and

<sup>1</sup> Purificatory or Sacramental rites (alluded to in the previous Śloka)

<sup>2</sup> See Chapter III, 109, 110, V, 63, and IX, 214, 225.

<sup>3</sup> The Beneficent source of all good.

<sup>4</sup> “I perform Thy (addressing the image) Jāta-karma” and so on in other Saṁskāras (sacramental rites).

<sup>5</sup> Expiatory rite.

<sup>6</sup> Worshipers who are on the path of spiritual advancement.

<sup>7</sup> Brāhmanas.

<sup>8</sup> Installation.

<sup>9</sup> Kālī.

<sup>10</sup> A form of the Supreme Śakti usually worshipped in autumn.





## CHAPTER XIV

### CONSECRATION AND AVADHUTAS

SHRĪ DEVĪ said:

I am grateful to Thee, O Lord of Mercy! in that Thou hast in Thy discourse upon the Worship of the Ādyā Śakti, spoken, in Thy mercy, of various modes of Worship (1).

Thou hast spoken of the Installation of a Movable Śiva-linga, but what is the object of installing an immovable Śiva-linga, and what are the rites relating to the installation of such a Liṅga? (2).

Do Thou, O Lord of the Worlds! now tell Me all the particulars thereof; for say, who is there but Thee that I can honour by My questions anent this excellent subject (3).

Who is there that is Omniscient, Merciful, All-knowing, Omnipresent, easily satisfied, Protector of the humble, like Thee? Who makes My joys increase like Thee? (4)

Śrī Sadāśiva said:

What shall I tell Thee of the merit<sup>1</sup> acquired by the installation<sup>2</sup> of a Śiva-linga? By it a man is purified of all great sins, and goes to the Supreme Abode (5).

There is no doubt that by the installation of a Śiva-linga a man acquires ten million times the merit which is acquired by giving the world and all its gold, by the performance of ten thousand horse-sacrifices,<sup>3</sup> by the digging of

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<sup>1</sup> Māhātmya, *lit* = greatness, here, great merit

<sup>2</sup> Sthāpana.

<sup>3</sup> Aśva-medha

a tank<sup>1</sup> in a waterless country, or by making happy the poor and such as are enfeebled by disease (6-7)

O Kālikā<sup>1</sup> Brahmā, Viṣṇu, Indra, and the other Devas reside where Mahā-deva is in His Linga form (8)

Thirty-five million known and unknown places of pilgrimage and all the holy places abide near Śiva. The land within a radius of a hundred cubits of the Linga is declared to be Śiva-ksetra<sup>2</sup> (9-10)

This land of Iśa<sup>3</sup> is very sacred. It is more excellent than the most excellent of holy places,<sup>4</sup> because there always abide all the Immortals and there are all the holy places (11)

He who in a devout spirit lives there, be it even for but a little while, becomes purged of all sins, and goes to the heaven of Śamkara<sup>5</sup> after death (12)

Anything great or small (meritorious or otherwise) which is done in this holy land of Śiva becomes multiplied (in its effect) by the majesty of Śiva (13)

All sins committed elsewhere are removed (by going) near Śiva, but sins committed in Śiva-ksetra<sup>2</sup> adhere to a man with the strength of thunderbolt (14)

The merit acquired by the performance, there, of Purascarana,<sup>6</sup> Japa,<sup>6</sup> acts of charity, Śrāddha,<sup>7</sup> Tarpana,<sup>6</sup> or any other pious acts is endless (15)

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<sup>1</sup> Nistoye toyakaranam : i.e., making it easy to get water in a waterless desert

<sup>2</sup> The holy land of Śiva

<sup>3</sup> The Beneficent one, an epithet of Śiva

<sup>4</sup> Tirthas

<sup>5</sup> Śiva

<sup>6</sup> See *Śakti and Śāhita*

<sup>7</sup> Funeral rites

The merit acquired by the performance of a hundred Puraścaraṇa at times of lunar or solar eclipse is acquired by merely performing one Japa<sup>1</sup> near Śiva (16).

By the offering of Pinḍa<sup>2</sup> once only in the land of Śiva, a man obtains the same fruit as he who offers ten million Pinḍas at Gayā, the Gaṅgā, and Prayāga (17).

Even in the case of those who are Ati-pātakīs<sup>3</sup> and Mahā-pātakīs attain the supreme abode if Śrāddha be performed in their names in the land of Śiva (18).

The fourteen worlds<sup>4</sup> abide there where abides the Lord of the Universe in His Liṅga form with the auspicious Devī Durgā (19).

I have spoken a little about the majesty<sup>5</sup> of the immovable Mahādeva<sup>6</sup> in His Linga form. The Sanctity and Majesty<sup>7</sup> of the Anādī<sup>8</sup>-liṅga is beyond the power of words to express (20).

O Suvratā<sup>9</sup> ! even in Thy worship at the Mahā-pīṭhas<sup>10</sup> the touch of an untouchable is unclean, but this is not so in the worship of Hara<sup>11</sup> in His Liṅga image (21).

<sup>1</sup> Recitation of Mantras See *ante* Ch. III, 114; Ch. VI, 166, 167; Ch. VII, 80, 81.

<sup>2</sup> Funeral cakes

<sup>3</sup> For Ati-pātakīs see Ch. XI, 29, 30 and Mahā-pātakīs, Ch. X—205

<sup>4</sup> The seven lower Atala and so on and the seven higher Bhūh, and the rest.

<sup>5</sup> Māhātmya

<sup>6</sup> Śiva.

<sup>7</sup> Mahimā

<sup>8</sup> An-ādi—literally, without beginning—*i.e.*, those Lingas which spring from the ground, otherwise called Svayambhu, or self-generated, as distinguished from those which are fashioned and installed by men, such as the Liṅgas of Vaidya-nātha, Tārakeśvara, the Candra-śekhara at Chittagong, and other places.

<sup>9</sup> Of good resolve, or Virtuous One

<sup>10</sup> Holy places, where different parts of the body of Devī as Satī fell to earth.

<sup>11</sup> Śiva

O Devī<sup>1</sup> as there are no prohibitions at the time of Cakra<sup>1</sup> worship, so know this, O Kāhikā<sup>1</sup> that there are none in the holy shrine in Śiva's land (22).

What is the use of saying more? I am but telling Thee the very truth when I say that I am unable to describe the glory, majesty, and sanctity<sup>2</sup> of the Linga image of Śiva (23)

Whether the Linga is placed on a Gaurī-patta<sup>3</sup> or not, the worshipper should, for the successful attainment of his desires, worship it devoutly (24)

The excellent worshipper earns the merit of (performing) ten thousand horse-sacrifices<sup>4</sup> if he performs the Adhivāsa<sup>5</sup> of the Deva in the evening previous to the day of installation (25)

The twenty articles to be used in the rite of Adhivāsa are Earth, Scent, a Pebble,<sup>6</sup> Paddy, Dūrvā grass, Flower, Fruit, Curds, Ghee, Svastika,<sup>7</sup> Vermillion, Conchshell, Kajjala,<sup>8</sup> Rocanā,<sup>9</sup> White Mustard Seed, Gold, Silver, Copper, Lights, and a Mirror (26-27)

<sup>1</sup> The Tāntrika Circle See *ante*, Chs V, VI and VII

<sup>2</sup> Prabhāva

<sup>3</sup> Gaurī is a name of the Devī, and the Gaurī-patta is the emblem of the Yoni, or female organ, in which the male Linga is generally set The latter is symbolical of static Feeling-Consciousness and the former of its active Power which in the form of its creations surround the Bindu or Point

<sup>4</sup> Aśva-medha

<sup>5</sup> Adhivāsa is the rite below described preliminary to all auspicious ceremonies

<sup>6</sup> Śilā the pebble is warmed and applied to the face

<sup>7</sup> Here a figure made of pounded rice

<sup>8</sup> Lamp-black collyrium, applied to the eyelashes medicinally, or for beautifying the eyes

<sup>9</sup> A yellow pigment obtained from the inside of the head of a cow, also called Go-rocanā Tilaka is made with it by some sects

Taking each of these articles, the Māyā-Bīja<sup>1</sup> and the Brahma-Gāyatrī<sup>2</sup> should be repeated, and then should be said “Ancna” (with this) and “Amusya” (of this one’s or his)—“may the auspicious Adhivāsa be”<sup>3</sup> (28).

And then the forehead of the divinity to be installed should be touched with the earth and all other articles aforesaid. Then Adhivāsa should be performed with the Praśastipātra<sup>4</sup>—that is, the receptacle should be lifted up, and with it the forehead of the image should be touched three times (29).

The worshipper conversant with the ordinances, having thus performed the Adhivāsa of the Deva, should bathe the Devatā with milk and other liquids, as directed in the ceremony relating to the dedication of a temple (30).

Rubbing the Linga with a piece of cloth and placing it on its seat, Gaṇeśa and other Deities should be worshipped according to the rules prescribed for their worship (31).

Having performed Kara-nyāsa<sup>5</sup> and Aṅga-nyāsa<sup>5</sup> and Prāṇāyāma<sup>5</sup> with the Praṇava,<sup>6</sup> the Sadāśiva should be meditated upon<sup>7</sup>.

<sup>1</sup> Hrīm.

<sup>2</sup> See *ante*, p 55, vv. 109-111.

<sup>3</sup> Adhivāsa is a preliminary rite in all auspicious ceremonies. Vṛddhi-śrāddha is a part of it, *e.g.*, taking earth, say “Hrīm! with this earth may the auspicious Adhivāsa of this Deva be made” Then the image is touched with the earth

<sup>4</sup> *i.e.*, receptacle—usually a flat bamboo basket—in which all the above-mentioned articles are placed. The image is first touched with each of the articles mentioned singly, and then the Pātra in which the articles were brought and put back is lifted up and the forehead of the image touched as above

<sup>5</sup> See Ch. III, 41-43, V, 125-127, *ante*

<sup>6</sup> Om.

<sup>7</sup> The Dhyāna given here is of the Sthūla aspect. The other aspects are Sūkṣma or subtle and Para or Transcendent. As the Sādhaka advances in the path of spirituality his Dhyāna changes till he realises his oneness with the Supreme

DHYĀNA

Tranquil, possessed of the effulgence of ten million Moons, clothed in a garment of tiger-skins, wearing a serpent as His sacred thread <sup>1</sup>, His whole body covered with ashes, wearing ornaments of serpents <sup>1</sup>, His five faces are of reddish-black, <sup>2</sup> yellow, Morning Sun red, <sup>3</sup> white, and red colours, with three eyes each, His head is covered with matted hair, He is Omnipresent, He holds Gangā <sup>4</sup> on His head, and has ten arms, and in His forehead shines the (crescent) Moon, He holds in His left hand the skull, fire, the noose, <sup>5</sup> the Pināka, <sup>6</sup> and the axe, <sup>7</sup> and in His right the trident, <sup>8</sup> the thunderbolt, <sup>9</sup> the arrow, <sup>10</sup> and blessings <sup>11</sup>, He is being praised by all the Devas and great Sages, His eyes half-closed <sup>12</sup> in the excess of bliss, His body is white as the snow and the Kunda flower and the Moon, He is seated on the Bull, He is by day and night surrounded on every side by Siddhas, Gandharvas, and Apsarās <sup>13</sup> who are chanting hymns in His praise, He is the husband of Umā, the devoted Protector of His worshippers (32-38)

<sup>1</sup> Nāga

<sup>2</sup> Dhūmra, or the colour of fire seen through smoke

<sup>3</sup> Aruna—the red colour of the rising Sun The last red is Rakta

<sup>4</sup> The River Ganges, which fell upon His matted hair on its descent from Heaven at the prayer of Bhagiratha “Śamkara-mṛuḥ-vihārini vimale” as the Gangā-stotrā of Śamkarācārya says

<sup>5</sup> Pāsa

<sup>6</sup> Śiva's weapon in shape like a snake with seven heads

<sup>7</sup> Parasu

<sup>8</sup> Śūla

<sup>9</sup> Vyāra

<sup>10</sup> Sara

<sup>11</sup> Vara—i.e., the hands make the Vara-Mudrā

<sup>12</sup> The eyes are half-seen being turned upwards in a state of, or, leading to Samādhi

<sup>13</sup> Beautiful and voluptuous Deva Yoni of Indra's Heaven

Having thus meditated upon Mahā-deva and worshipped Him with articles of mental worship, He should be invoked into the Linga, and worshipped to the best of one's powers, and as laid down in the ordinances relating to such worship (39).

I have already spoken of the Mantras for the giving of Āsana and other articles of worship<sup>1</sup> I shall now speak of the Mūla Mantra<sup>2</sup> of the Great Mahicśa (40).

Māyā,<sup>3</sup> Tāra,<sup>4</sup> and the Śabda-Bija,<sup>5</sup> with the vowel Au<sup>6</sup> and Ardhendu-bindu<sup>7</sup> added to it, is the Śiva Bija—that is, “Hrīm Om Haum” (41)

Covering Śaṅkara<sup>8</sup> with clothes and garland of sweet-smelling flowers, and placing Him on a beautiful conch, the Vedī<sup>9</sup> should be consecrated in manner above-mentioned (42).

The Devī should be worshipped in the Vedī according to the following rites: with the Māyā-Bija,<sup>10</sup> Aṅga-nyāsa, Kara-nyāsa, and Prāṇāyāma should be performed (43);

The Great Devī should, to the best of the worshipper's ability, be worshipped after meditation upon Her as follows:

### DHYĀNA

I meditate upon the stainless One, Whose splendour is that of a thousand rising Suns. Whose eyes are Fire, Moon

<sup>1</sup> See p 404, n. 2.

<sup>2</sup> Primary Mantra.

<sup>3</sup> Hrīm.

<sup>4</sup> Om.

<sup>5</sup> Haum.

<sup>6</sup> Samdhyarnāntākṣara: the last vowel letter formed by Samdhi which Au is.

<sup>7</sup> The half Moon and the Bindu, i e., Candra-Bindu

<sup>8</sup> Śiva—i e., the Linga as His emblem.

<sup>9</sup> That is, the Gaurīpatta personates Devī. See *ante*, p. 425, n. 3.

<sup>10</sup> Hrīm. In the case of Śiva the Pranava is used. See *ante*, v. 32

and Sun,<sup>1</sup> and Whose lotus face in smiles is adorned with golden earrings<sup>2</sup> set with lines of pearls With Her lotus hands She makes the gestures which grant blessings and dispel fear,<sup>3</sup> and holds the discus and lotus, Her breasts are large and rounded, She is the Dispeller of all fear, and She is clothed in saffron-coloured raiment

Having thus meditated upon Her, the ten Dikpālas<sup>4</sup> and the Bull<sup>5</sup> should be worshipped to the best of one's powers (44-45)

I will now speak of the Mantia of the Bhagavatī,<sup>6</sup> by which the World-pervading One should be worshipped (46)

Repeating the Māyā,<sup>7</sup> and Laksmī<sup>8</sup> Bijas, and the letter which follows Sa<sup>9</sup> with the sixth vowel,<sup>10</sup> with the Bindu<sup>11</sup> added to it, and thereafter uttering the name of the Śakti of Fire,<sup>12</sup> the Mantra is formed (which is as follows)

### MANTRA

Hrīm Śrīm Hūm Svāha (47)

Placing the Devī as aforementioned,<sup>13</sup> offerings<sup>14</sup> should be made to all the Devas with a mixture of boiled Māsa

<sup>1</sup> The white, red, and mixed Bindus of the Kāmakalā See *Kāma-lālāvilāsa* and *Garland of Letters*

<sup>2</sup> Kundala

<sup>3</sup> i.e., She holds in her hands Vara and Abhaya Mudrās

<sup>4</sup> See *ante*

<sup>5</sup> Śiva's vāhana To the ordinary man Vrsabha is a Bull, but the higher Sādhaka sees the embodiment of Dharmā in the white Bull

<sup>6</sup> The Devī

<sup>7</sup> Hrīm

<sup>8</sup> Śrīm

<sup>9</sup> i.e., Ha

<sup>10</sup> i.e., Ū

<sup>11</sup> Candrar-bindu—the nasal point, see *ante*

<sup>12</sup> Svāhā

<sup>13</sup> Clothed and garlanded like Śiva

<sup>14</sup> Bala



beans<sup>1</sup>, and curd, with sugar, and so forth added to it (48).

These articles of worship should be placed in the Īśāna<sup>2</sup> corner, and purified with the Varuna Bija,<sup>3</sup> and should be offered after purification with scents and flowers and the following (49):

### MANTRA

O Devas, Siddhas,<sup>4</sup> Gandharvas,<sup>5</sup> Urgas,<sup>6</sup> Rāksasas, Piśācas,<sup>5</sup> Mothers,<sup>7</sup> Yaksas, Bhūtas,<sup>8</sup> Pitr̥s,<sup>9</sup> Rsis,<sup>10</sup> and other Devas! do you quietly take this offering, and do you stay surrounding Mahā-deva and Girijā<sup>11</sup> (50-51).

Then Japa should be made of the Mantra of the Great Devī as often as one may, and then with excellent songs and instrumental music let the festival be celebrated (52).

Having completed the Adhivāsa<sup>12</sup> in manner above, the following day, after performance of the compulsory daily duties, and having taken the vow, the Five Devas<sup>13</sup> should be worshipped (53).

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<sup>1</sup> A kind of kidney beans.

<sup>2</sup> North-East

<sup>3</sup> Vam

<sup>4</sup> See p. 2, notes 5 and 7.

<sup>5</sup> See p 37, note 2

<sup>6</sup> *i e*, one that goes on its breast—*i e*, Nāga, or Snake

<sup>7</sup> See p 37, note 3.

<sup>8</sup> Ghosts

<sup>9</sup> See *ibid*.

<sup>10</sup> See *ibid*

<sup>11</sup> A title of the Devī as Pārvatī (see p 2, note 9).

<sup>12</sup> Preliminary rite.

<sup>13</sup> Brahmā and others

After worshipping the Mātr̥s<sup>1</sup> and making the Vasu-dhārā,<sup>2</sup> and performing Vrddhi-Śrāddha<sup>3</sup> the Door-keepers of Mahesa<sup>4</sup> should, in a calm and devout frame of mind, be worshipped (54)

The Door-keepers of Śiva are—Nandī, Mahābala, Kīśa-vadana, and Gana-nāyaka, they are all armed with missiles and other weapons (55)

Bringing the Linga<sup>5</sup> and Tārini,<sup>6</sup> as represented by the Gauri-patta,<sup>7</sup> they should be placed on a Sarvato-bhadra Mandala,<sup>8</sup> or on an auspicious seat (56)

Śambhu should then be bathed with eight jars of water with the Mantra<sup>9</sup> "Tryambaka," etc., and worshipped with the sixteen articles of worship<sup>10</sup> (57)

After bathing the Devī in a similar way with the Mūla Mantra, and worshipping Hṛr, the good worshipper should pray to Śaṁkara with joined palms (58)

### MANTRA

Come, O Bhagavān! O Śambhu! O Thou before Whom all Devas bow! I bow to Thee, Who art armed with the Pināka,<sup>11</sup> Thee the Lord of all, O Great Deva (59)

<sup>1</sup> The sixteen Mātr̥kās, beginning with Gaurī, etc

<sup>2</sup> See p 266, note 9

<sup>3</sup> See p 299

<sup>4</sup> Śiva

<sup>5</sup> i e., Śiva-linga

<sup>6</sup> A title of Devī—"She Who gives"

<sup>7</sup> Veda-rūpām tārinīm, i e., Tārini in the form of a Veda or Altar. The Gauri-patta which symbolises the cosmic yoni and into which the Linga is fixed is like a Veda to it. See p 425, note 3

<sup>8</sup> A form of Yantra

<sup>9</sup> See ch v, verse 210

<sup>10</sup> See p 404, n 2

<sup>11</sup> Śiva's weapon, see *ante*

or in the air; come, O Bhagavān! to this Yantra, which is the handiwork of Brahmā, for the prosperity and happiness of all (70-72).

Beloved! Śiva should then be bathed according to the injunctions relating to the consecration of a Deva, and, having been meditated upon as before-mentioned, should be worshipped with mental offerings <sup>1</sup> (73)

After placing a special Arghya,<sup>2</sup> and having worshipped the Gana-devatās,<sup>3</sup> and meditated upon Maheśa <sup>4</sup> again, flowers should be placed on the Liṅga (74).

Repeating the Śakti Bija <sup>5</sup> between Pāśa <sup>6</sup> and Ankuśa,<sup>7</sup> and the letters from Ya to Sa <sup>8</sup> with Nāda-bindu, and then "Haum Hamśah," <sup>9</sup> the Prānas of Sadāśiva should be placed into the Liṅga <sup>10</sup> (75).

Then, smearing the Husband of the Daughter of the Mountain <sup>11</sup> with sandal, aguru, and saffron, He should be worshipped with the sixteen articles of worship according to the injunctions laid down after performing the Jāta, the Nāma,<sup>12</sup> and other rites (76).

After concluding everything according to the injunctions, and after worshipping the Devī in the Gaurī-paṭṭa,

<sup>1</sup> Articles of worship See Ch III, 52, *ante*

<sup>2</sup> Offering See Ch V, 158

<sup>3</sup> The surrounding Devas

<sup>4</sup> Śiva

<sup>5</sup> *ī e*, Hrīm

<sup>6</sup> Ām.

<sup>7</sup> Krom.

<sup>8</sup> Ya, Ra, La, Va, Śa, Ṣa, Sa

<sup>9</sup> The Mantra so formed is—Ām Hrīm Krom Yam Ram Lam Vam Sam Śam Sam Haum Hamsah

<sup>10</sup> The Liṅga is vitalised by the Prāna-pratisthā or life-giving ceremony. As to Prāna, see author's *World as Power. Life*

<sup>11</sup> Gīrjā-pati—the Husband (Lord=Patī) of the Daughter (-Jā) of the (Himāliya) Mountain (Gīrī), whose emblem the Liṅga is.

<sup>12</sup> See Ch. ix, 131-143, for Jāta (Birth), and Nāma (Naming) rites of children

the eight images of the Deva should be carefully worshipped (77)

By the name Śarva<sup>1</sup> his relation to the Earth is shown, by Bhava, Water, by Rudra, Fire, by Ugra, Wind, by Bhima, Ether,<sup>2</sup> by Paśu-pati the Employer of a priest for sacrifice,<sup>3</sup> by Mahādeva the Source of Nectar,<sup>4</sup> and by Īsāna, the Sun, these are declared to be the Eight forms (78-79)

Each of these should be invoked and worshipped in their order (in the corners), beginning with the East and ending with the North-East, uttering the Pranava<sup>5</sup> first and Namah last<sup>6</sup> (80)

After having worshipped Indra and the other Dīkṣālas,<sup>7</sup> the eight Mātrīs, Brāhmī, and others, the worshipper should give to Īsa the Bull, awning,<sup>8</sup> house, and the like (81)

<sup>1</sup> This and the following are the names of the eight forms of Śiva. As Śarva he is the presiding Deva of Earth, as Bhava of water and so on

<sup>2</sup> Ākāśa

<sup>3</sup> Yajamāna. By this name (Paśupati) Śiva is denoted as Lord of Men (see note 6 below)

<sup>4</sup> Sudhā-kara—i.e., the Moon

<sup>5</sup> Om

<sup>6</sup> The Mantras which are said are—Om Sarvāya ksiti-mūrtaye Namah, Om Bhavāya jalamūrtaye Namah, Om Rudrāya agni-mūrtaye Namah, Om Ugrāya vāyumūrtaye Namah, Om Bhīmāya ākāśa-mūrtaye Namah, Om Paśu-pataye yajamāna-mūrtaye Namah, Om Mahādevāya soma-mūrtaye Namah, Om Īśānāya sūryamūrtaye Namah. Bhava means existence—and water—the first of things. Rudra means fierce, and so is Agni (Fire). Ugra means strong beyond measure, and Pavana or Vāyu is that. Bhīma means terrific and the great Void is terrific. The Yajamāna is like an animal (Paśu), which requires to be guided, and the Lord of Paśus (Paśu-pati) does that. Mahādeva is the great benignant Deva—the abode of all which is sweet and life-giving. Īsāna is the Lord of all

<sup>7</sup> The Protectors of the Quarters Indra and others. See *ante*, under vv 70-72

<sup>8</sup> Placed on temple at time of consecration

O Deva! Thou Who conferrest benefits on Thy votaries! do 'Thou in Thy mercy come to this temple with Bhagavatī:<sup>1</sup> I bow to Thee again and again (60).

O Mother! O Devī! O Mahā-māyā!<sup>2</sup> O All-beneficent One! be 'Thou, along with Śambhu, pleased: I bow to Thee, O Beloved of Hara<sup>3</sup> (61).

Come to this house, O Devī! Thou Who grantest all boons, be 'Thou pleased, and do Thou grant me all prosperity (62).

Rise O Deva! Rise, O Queen of Devas! and Each with Thy followers abide happy in this place; may Both of You be pleased, You Who are kind to Your devotees (63)

Having thus prayed to Śiva and the Devī, They should first be carried three times round the Temple, keeping the latter on the right<sup>4</sup> to the accompaniment of joyful sounds,<sup>5</sup> and then taken inside (64)

Repeating the Mūla Mantra, one-third of the Linga should be set in a hollow made in a piece of stone or in a masonry hole (65), (with the following Mantra)·

### MANTRA

O Mahādeva! do 'Thou remain here so long as the Moon and the Sun endure, so long as the Earth and the Oceans endure; I bow to Thee (66).

Having firmly fixed Sadā-Śiva with this Mantra, the Gaurī-paṭṭa, with its tapering end to the North, should be

<sup>1</sup> The Devī.

<sup>2</sup> The Devī as the wielder of, and liberator from, Māyā

<sup>3</sup> Śiva.

<sup>4</sup> Pradakṣiṇa.

<sup>5</sup> Such as Udhvani.

placed over the Linga, that it may be pierced by the latter<sup>1</sup> (67)

### MANTRA

Be Thou here, O Jagad-dhātṛī<sup>1 2</sup> Thou That art the Cause of creation, existence, and destruction of things, abide Thou here so long as the Sun and the Moon endure (68)

Having firmly fixed it, the Linga should be touched and the following (Mantra) should be repeated (69)

### MANTRA

I invoke that Deva who has three eyes, the imperishable Isāna,<sup>3</sup> around whose lion-seat<sup>4</sup> are tigers, Bhūtas, Pisācas,<sup>5</sup> Gandharvas,<sup>6</sup> Siddhas,<sup>7</sup> Cāranas,<sup>8</sup> Yaksas,<sup>9</sup> Nāgas,<sup>10</sup> Vetālas,<sup>11</sup> Loka-pālas,<sup>12</sup> Maharsis,<sup>13</sup> Mātrs,<sup>14</sup> Gananāthas,<sup>15</sup> Viṣnu, Brahmā, and Brhaspati,<sup>16</sup> and all beings which live on earth

<sup>1</sup> The Linga is already fixed and erect, the head enters the aperture of the Gaurī-patta, which is then slipped over the Linga until it reaches its resting-place

<sup>2</sup> The Devī as World-Creatrix

<sup>3</sup> Lord, Ruler

<sup>4</sup> Simhāsana, i.e., throne

<sup>5</sup> Ghosts, Ghouls and filthy spirits

<sup>6</sup> See p 2, note 7

<sup>7</sup> See p 2, note 5

<sup>8</sup> See p 2, note 6

<sup>9</sup> Attendants of Kubera the Deva of Wealth

<sup>10</sup> Serpent divinities

<sup>11</sup> See p 23, note 8, 37, note 2

<sup>12</sup> Guardians of the Quarters, p 172, note 4

<sup>13</sup> Great Rsis, or Sages

<sup>14</sup> Divine Mothers, Gaurī, etc

<sup>15</sup> See p 2, note 8

<sup>16</sup> Guru of the Celestials

or in the air; come, O Bhagavān! to this Yantra, which is the handiwork of Brahmā, for the prosperity and happiness of all (70-72).

Beloved! Śiva should then be bathed according to the injunctions relating to the consecration of a Deva, and, having been meditated upon as before-mentioned, should be worshipped with mental offerings <sup>1</sup> (73).

After placing a special Arghya,<sup>2</sup> and having worshipped the Gana-devatās,<sup>3</sup> and meditated upon Maheśa <sup>4</sup> again, flowers should be placed on the Liṅga (74).

Repeating the Śakti Bija <sup>5</sup> between Pāśa <sup>6</sup> and Ankuśa,<sup>7</sup> and the letters from Ya to Sa <sup>8</sup> with Nāda-bindu, and then "Haum Hamsah," <sup>9</sup> the Prānas of Sadāśiva should be placed into the Liṅga <sup>10</sup> (75).

Then, smearing the Husband of the Daughter of the Mountain <sup>11</sup> with sandal, aguru, and saffron, He should be worshipped with the sixteen articles of worship according to the injunctions laid down after performing the Jāta, the Nāma,<sup>12</sup> and other rites (76).

After concluding everything according to the injunctions, and after worshipping the Devī in the Gaurī-patta,

<sup>1</sup> Articles of worship See Ch III, 52, *ante*

<sup>2</sup> Offering See Ch. V, 158

<sup>3</sup> The surrounding Devas.

<sup>4</sup> Śiva

<sup>5</sup> i e., Hrīm

<sup>6</sup> Ām

<sup>7</sup> Krom

<sup>8</sup> Ya, Ra, La, Va, Śa, Sa, Sa

<sup>9</sup> The Mantra so formed is—Ām Hrīm Krom Yam Ram Lam Vam Śam Sam Sam Haum Hamsah.

<sup>10</sup> The Liṅga is vitalised by the Prāna-pratisthā or life-giving ceremony. As to Prāna, see author's *World as Power. Life*

<sup>11</sup> Giryā-pati—the Husband (Lord=Patī) of the Daughter (-Jā) of the (Himālaya) Mountain (Giri), whose emblem the Liṅga is

<sup>12</sup> See Ch ix, 131-143, for Jāta (Birth), and Nāma (Naming) rites of children

the eight images of the Deva should be carefully worshipped (77)

By the name Śarva<sup>1</sup> his relation to the Earth is shown, by Bhava, Water, by Rudra, Fire, by Ugra, Wind, by Bhīma, Ether,<sup>2</sup> by Paśu-pati the Employer of a priest for sacrifice,<sup>3</sup> by Mahādeva the Source of Nectar,<sup>4</sup> and by Īsāna, the Sun, these are declared to be the Eight forms (78-79)

Each of these should be invoked and worshipped in their order (in the corners), beginning with the East and ending with the North-East, uttering the Pranava<sup>5</sup> first and Namah last<sup>6</sup> (80)

After having worshipped Indra and the other Dīk-pālas,<sup>7</sup> the eight Mātris, Brāhmī, and others, the worshipper should give to Īsa the Bull, awning,<sup>8</sup> house, and the like (81)

<sup>1</sup> This and the following are the names of the eight forms of Śiva. As Śarva he is the presiding Deva of Earth, as Bhava of water and so on

<sup>2</sup> Ākāśa

<sup>3</sup> Yajmāna. By this name (Paśu-pati) Śiva is denoted as Lord of Men (see note 6 below)

<sup>4</sup> Sudhī-karī—i.e., the Moon

<sup>5</sup> Om

<sup>6</sup> The Mantras which are said are—Om Śarvāya kṣiti-mūrtaye Namah, Om Bhavāya jalamūrtaye Namah, Om Rudrāya agni-mūrtaye Namah, Om Ugrāya vāyumūrtaye Namah, Om Bhīmāya ether-mūrtaye Namah, Om Paśu-pataye yajmāna-mūrtaye Namah, Om Mahādevāya soma-mūrtaye Namah, Om Īśānāya sūryamūrtaye Namah. Bhava means existence—and water—the first of things. Rudra means fierce, and so is Agni (Fire). Ugra means strong beyond measure, and Paśu-pati or Yajmāna is that. Bhīma means terrific and the great Void is terrific. The Yajmāna is like an animal (Paśu), which requires to be guided, and the Lord of Paśus (Paśu-pati) does that. Mahādeva is the great benignant Deva—the abode of all which is sweet and life giving. Īśāna is the Lord of all.

<sup>7</sup> The Protectors of the Quarters Indra and others. See note, p. 167

<sup>8</sup> Placed on temple at time of consecration



Then, with joined palms, he should with fervour pray to the Husband of Pārvatī (as follows) (82).

### MANTRA

O Ocean of Mercy! O Lord! Thou hast been placed in this place by me; be Thou pleased (with me). O Śaṁbhu! Thou Who art the Cause of all causes, do Thou abide in this room, O Supreme Deva! so long as the Earth with all its Oceans exists, so long as the Moon and the Sun endure. I bow to Thee. Should there occur in this temple, the death of any living being,<sup>1</sup> may I, O Dhūrjatī!<sup>2</sup> by Thy grace, be kept from that sin (83-85)

The dedicator should go round the image, keeping it on his right, and, having bowed before the Deva, go home. Returning again in the morning, he should bathe Candrasekhara<sup>3</sup> (86).

He should first be bathed with consecrated Panchāmṛta and then with a hundred jars of scented water; and the worshipper, having worshipped Him to the best of his powers, should pray to Him (as follows) (87-88):

### MANTRA

O Husband of Umā!<sup>4</sup> if there has been any irregularity, omission, want of devotion in this worship, may they all by

<sup>1</sup> i e, in the Temple or its precincts.

<sup>2</sup> Dhūrjatī—Śiva having the burden—dhūr—of the three worlds

<sup>3</sup> Śiva, so called on account of the crescent Moon which He has on His forehead.

<sup>4</sup> Umā is a name of Devī See Canto I of Kālidāsa's *Kumārasambhava*;

Umeti mātṛā tapaso nisiddhā,  
Paścād umākhyām sumukhī jagāma.

(" ' Oh (u) do not (mā) ' Thus was She restrained from Tapas by (Her) mother thereafter She of beautiful face went by the name of Umā.")

Thy grace, be rectified, and may my fame remain incomparable in this world so long as the Moon, the Sun, the Earth, and its Oceans endure (89-90)

I bow to the three-eyed Rudra, Who wields the excellent Pināka, to Him Who is worshipped by Viṣṇu, Brahmā, Indra, Sūrya, and other Devas, I bow again and again (91)

The worshipper should then make presents,<sup>1</sup> and feast the Kaulika-dvijas,<sup>2</sup> and give pleasure to the poor by gifts of food, drink, and clothes (92)

The Deva should be worshipped every day according to one's means. The fixed<sup>3</sup> Śiva-linga should on no account be removed (93)

Paramesvarī<sup>4</sup> I have in brief spoken to Thee of the rites relating to the consecration of the immovable<sup>5</sup> Śiva-linga, gathering the same from all the Āgamas (94)

Śrī Devī said

If, O Lord<sup>6</sup> there be an accidental omission in the worship of the Devas, then what should be done by their votaries—do Thou speak in detail about this (95)

Say, on account of what faults are images of Devas unfit for worship, and should thus be rejected,<sup>7</sup> and what should be done? (96)

Śrī Sadāsiva said

If there be an omission to worship an image for a day, then (the next day) the worship should be twice performed, if for two days, then the worship should be four times

<sup>1</sup> Dakṣiṇā

<sup>2</sup> i.e., a Kaula who has received his Pūrṇābhiseka initiation, upon which he is born again. The passage may also be interpreted to mean Kaulikas and Dvijas (twice-born classes)

<sup>3</sup> Sthāvara. The image of any other Deva may be moved, but not a Śiva-linga. Where it has been fixed it must remain

<sup>4</sup> Acala

<sup>5</sup> e.g., where the image is polluted or injured, and the like (*vide post*, verse 100)

performed; if for three days, then it should be celebrated eight times (97).

If the omission extends three days, but does not exceed six months, then the wise man should worship after bathing the Deva with eight jars of water (98)

If the period of omission exceeds six months, then the excellent worshipper should carefully consecrate the Deva according to the rules already laid down, and then worship Him (99).

The wise man should not worship the image of a Deva which is broken or is holed, or which has lost a limb, or has been touched by a leper, or has fallen on unholy ground (100)

The image of a Deva with missing limbs, or which is broken or has holes in it, should be consigned to water. If the image has been made impure by touch, it should be consecrated, and then worshipped (101).

The Mahāpīṭas and Anādi-lingas<sup>1</sup> are free from all deficiencies, and these should always be worshipped for the attainment of happiness by each worshipper as he pleases (102)

Mahāmāyā! whatever Thou hast asked for the good of men who act with a view to the fruits of action, I have answered all this in detail (103).

Men cannot live without some actions even for half a moment. Even when men are unwilling, they are, in spite of themselves, drawn by the force of Action<sup>2</sup> (104).

By Action men enjoy happiness, and by Action again they suffer pain. They are born, they live, and they die the slaves of Action<sup>3</sup> (105).

<sup>1</sup> See *ante*, p. 424, note 8.

<sup>2</sup> Karmavāyu. Human activity is compared to Air (Vāyu) as its characteristic is Motion (Calanapara).

<sup>3</sup> That is, Karma prompted by worldly motives (see verse 112, *post*).

It is for this that I have spoken of various kinds of action, such as Sādhana and the like, for the guidance of the intellectually weak in the paths of righteousness, and that they may be restrained from wicked acts (106)

There are two kinds of action—good and evil, the effect of evil action is that men suffer acute pain (107)

And, O Devī! those who do good acts with minds intent on the fruits thereof go to the next world, and come back again to this, chained by their action<sup>1</sup> (108)

Therefore men will not attain final Liberation even at the end of a hundred Kalpas<sup>2</sup> so long as action, whether good or evil, is not destroyed (109)

As a man in bound, be it by a gold or iron chain, so he is bound by his action, be it good or evil (110)

So long as a man has not Knowledge,<sup>3</sup> he does not attain final Liberation, even though he be in the constant practice of religious acts and a hundred austerities (111)

The Knowledge of the wise from whom the darkness of ignorance<sup>4</sup> is removed, and whose souls are pure,<sup>5</sup> arises from the performance of duty without expectation of fruit or reward,<sup>6</sup> and by constant meditation on the Brahman<sup>7</sup> (112)

He who knows that all which is in this universe from Brahmā to a blade of grass is but the creation of Māyā,<sup>8</sup>

<sup>1</sup> For action which involves the thirst for life leads to life in birth and rebirth

<sup>2</sup> A Kalpa is 4,320,000,000 years

<sup>3</sup> Jñāna that is, Brahma-jñāna A distinction is made between Jñāna, which leads to Liberation and Vijñāna which is proficiency in the Arts and Sciences

<sup>4</sup> Kṣīnatamah—from whose mind the Tamo guna has disappeared

<sup>5</sup> Nirmalātmā

<sup>6</sup> Niskāma-karma

<sup>7</sup> Tattva-vicāra—that is, meditation on the Tattvas and the Supreme Tattva, the Brahman

<sup>8</sup> The Power of Śiva, whereby the worlds appear See Śaṭṭa and Śāṭṭa Cf Ch 11, verse 34, 46

and that the Brahman is the one and supreme Reality is happy (113).

That man is released from the bonds of action who, renouncing Name and Form, has attained to complete knowledge of the Reality<sup>1</sup> of the eternal and immutable Brahman (114).

Liberation<sup>2</sup> does not come from Japa,<sup>3</sup> Homa,<sup>4</sup> or a hundred fasts; man becomes liberated by the knowledge that he himself is Brahman<sup>5</sup> (115).

Final Liberation is attained by the knowledge that the Ātmā (Spirit) is the Witness,<sup>6</sup> is the Truth,<sup>7</sup> is omnipresent, is one,<sup>8</sup> free from all illuding distractions of self and not-self,<sup>9</sup> the supreme, and, though abiding in the body, is not in the body<sup>10</sup> (116).

All imagination of Name, Form and the like are but the play of a child. He who put away all this and is firmly attached to the Brahman, is, without doubt, liberated (117).

If the form imagined by the (human) mind were to lead to Liberation, then undoubtedly men would be Kings by virtue of such kingdoms as they gain in their dreams (118).

<sup>1</sup> Tattva. "Being, Manifestation and Bliss belong to the Brahman. Name and Form to the manifested world"

<sup>2</sup> Mukti

<sup>3</sup> Recitation of Mantras.

<sup>4</sup> Sacrifice (see *ante*, Ch. VI, 119-164).

<sup>5</sup> Brahmaivāham—i.e., Brahma eva aham—"I verily am the Brahman", or So'ham—i.e., Sah Aham—"I am He"

<sup>6</sup> i.e., independent witness of a man's actions—as it is said, Ātmā sāksi cetā kevalo nīrguṇaśca. (Svetāśvatara, 6, 11.)

<sup>7</sup> Satyam, that is the Real, that is the True.

<sup>8</sup> Pūrṇa=Impartite, which Bhārati renders by Akhanda

<sup>9</sup> Advaita.

<sup>10</sup> The Spirit, being One, is not confined to the body There is but one Spirit, in which all bodies inhere

Those who (in their ignorance) believe that Ísvara is (only) in images made of clay, or stone, or metal, or wood, merely trouble themselves by their devotion<sup>1</sup> They can never attain Liberation without Knowledge<sup>2</sup> (119)

Can men attain final Liberation<sup>3</sup> by restriction in food, be they ever so emaciated thereby, or by uncontrolled indulgence, be they ever so gross therefrom, unless they possess the knowledge of Brahman?<sup>4</sup> (120)

If by observance of a vow<sup>5</sup> to live on air, leaves of trees, bits of grain, or water, final Liberation may be attained, then snakes, cattle, birds, and aquatic animals should all be able to attain final Liberation (121)

Brahma-sad-bhāva<sup>6</sup> is the highest, Dhyāna-bhāva<sup>6</sup> is middling, Stuti<sup>7</sup> and Japa<sup>9</sup> is the last, and external worship is the lowest of all (122)

<sup>1</sup> Tapas

<sup>2</sup> For the explanation of these three verses see the *Tantra Tatva* edited by the Author

Mrcchilā-dhātu-dārvādi-mūrtāviśvara-buddhayah  
Kṣīyantastapasā jñānam vinā mokṣam na yānti te

They are not authority against the worship of images. Thus Tantra throughout deals with images, and image worship which it would not do if image worship was considered by its author to be wrong. But whilst image worship of the kind mentioned in v 119 is legitimate and the only possible at that stage of development, man must pass on much higher before he can attain Liberation.

<sup>3</sup> Niskṛiti

<sup>4</sup> Vrata Cf *Kulārṇava* (Author's Tantrik Texts, Vol V), Ch I, 76 *et seq*

<sup>5</sup> The state of mind in which it is realized that all is Brahman, and in which the identity of Self with Brahman is realized. Bhūrṛiti says that it is the state in which Brahman alone is Sat and all else is Asat.

<sup>6</sup> The meditative state of mind in which there is constant meditation on the Brahman.

<sup>7</sup> Praise

<sup>8</sup> Recitation of Mantra

Yoga is the unity of the embodied spirit<sup>1</sup> and the Supreme Spirit;<sup>2</sup> Pūjā<sup>3</sup> is the union of the worshipper and the worshipped; but he who realizes that all things are Brahman for him there is neither Yoga nor Pūjā (123).

For him who possesses the knowledge of Brahman,<sup>4</sup> the supreme Knowledge, of what use are Japa,<sup>5</sup> Yajña,<sup>6</sup> Tapas,<sup>7</sup> Niyama,<sup>8</sup> and Vrata?<sup>9</sup> (124).

He who sees the Brahman, Who is Truth, Knowledge, Bliss, and the One, is by his very nature one with the Brahman<sup>10</sup> Of what use to him are Pūjā, Dhyāna, and Dhāranā?<sup>11</sup> (125)

For him who knows that all is Brahman there is neither sin<sup>12</sup> nor virtue,<sup>13</sup> neither heaven nor future birth. There is none to meditate upon, nor one who meditates (126).

The Spirit which is detached from all things, is ever liberated, what can bind Him? From what do fools desire to be liberated? (127)

He abides in this Universe, the creation of His power of Māyā,<sup>14</sup> which is incomprehensible even to the Devas. He is seemingly in the Universe, but not in it (128).

<sup>1</sup> Jīva

<sup>2</sup> Ātman

<sup>3</sup> Worship.

<sup>4</sup> Brahma-jñāna.

<sup>5</sup> Recitation of Mantra

<sup>6</sup> Sacrifice.

<sup>7</sup> Penance

<sup>8</sup> Regulations of conduct

<sup>9</sup> Voluntary vows

<sup>10</sup> Brahma-bhūta

<sup>11</sup> Worship, Meditation and Concentration Bhāratī defines Dhāranā as Citta-vṛtti-nirodha

<sup>12</sup> Pāpa

<sup>13</sup> Sukṛta

<sup>14</sup> Māyā is defined as She who can do what is impossible (Aghatana ghatanā-patīyāsī).

The Spirit<sup>1</sup> is in its own nature, the Eternal Witness,<sup>2</sup> and like the Ether exists both outside and inside all things, and has neither birth nor childhood, nor youth nor old age, but is the mere Feeling Consciousness which is ever the same, knowing no change (129-130)

It is the body which is born, matures, and decays,<sup>3</sup> Men enthralled by illusion, seeing this, understand it not (131)

As the Sun (though one and the same) when reflected in different platters of water appears to be many, so by Māyā the one soul appears to be many in the different bodies in which it abides (132)

As when water is disturbed the Moon which is reflected in it appears to be disturbed, so when the intelligence<sup>4</sup> is disturbed ignorant men think that it is the Spirit which is disturbed (133)

As the void inside a jar remains the same even after the jar is broken, so the Spirit remains the same after the body is destroyed (134)

Self-knowledge,<sup>5</sup> O Devī<sup>1</sup> is the one means of attaining final Liberation, and he who possesses it, is verily—yea, verily—liberated in this world, even yet whilst living,<sup>6</sup> there is no doubt of that (135)

Neither by acts, nor by begetting offspring, nor wealth is man liberated, it is by the Knowledge of

<sup>1</sup> Sadrūpa ātmā=Paramātmā=Supreme Spirit

<sup>2</sup> Sadrūpah sāksī that is, Being which ever endures and witnesses all and participates in nothing

<sup>3</sup> Yauvana and vārddhakya

<sup>4</sup> Buddhi

<sup>5</sup> Ātma-jñāna=Self-knowledge, realization of the oneness of the individual with the universal Spirit

<sup>6</sup> Jīvanmukta



the Spirit,<sup>1</sup> by the Spirit<sup>2</sup> that man is liberated<sup>3</sup> (136).

It is the Spirit that is dear to all! there is nothing dearer than the Spirit; O Śivā! it is because the Spirit is One<sup>4</sup> that men become dear to one another (137)

Knowledge,<sup>5</sup> Known,<sup>6</sup> Knower<sup>7</sup> appear by Māyā<sup>8</sup> to be three different things; but if careful discrimination is made, one Spirit alone is (138).

Knowledge is Consciousness,<sup>9</sup> the object of knowledge is Consciousness;<sup>10</sup> the Knower<sup>11</sup> is Consciousness; He who knows this knows the Self<sup>12</sup> (139).

I have now spoken of Knowledge which is the true cause of final Liberation.<sup>13</sup> This is the most precious possession<sup>14</sup> of the four classes of Avadhūtas<sup>15</sup> (140).

<sup>1</sup> i e., the Supreme Spirit.

<sup>2</sup> i e., the Individual Spirit.

<sup>3</sup> This is Śruti (Kaivalya 2), which says Na karmanā, na prajāyā, dhanena, tyāgena ekena amṛtatvam-ānaśuh ["It is not by meritorious acts and sacrifices, not by Pinda offered by children, not by the giving of wealth, but by renunciation (of the particular Self) have men attained Liberation"]

<sup>4</sup> Ātmā-sambandha

<sup>5</sup> Jñāna

<sup>6</sup> Jñeya

<sup>7</sup> Jñātā Mātr, Māna, Meyā are the three Bindus, products of the Nirvāna Bija in which they potentially are in seed form See *Kāmakalā-vilāsa*, v 13

<sup>8</sup> Māyā Mātr, Māna, Meyā is the gist (Samkalitīrtha) of manifested Śakti

<sup>9</sup> Cid-rūpa

<sup>10</sup> Cin-maya

<sup>11</sup> Vijñātā.

<sup>12</sup> i e., knows himself, and thereby knows his identity with the Supreme Spirit

<sup>13</sup> Nirvāna

<sup>14</sup> Dhana (Wealth).

<sup>15</sup> See Chapter VIII, vv 227 *et seq.*, also, *post*

Śrī Devī said

Thou hast spoken of the two stages in the life of man—namely, that of householder<sup>1</sup> and mendicant,<sup>2</sup> what is this wonderful distinction of four classes of Avadhūtas<sup>3</sup> which I now hear? (141)

I wish to hear and clearly understand the distinctive features of the four classes of Avadhūtas Do Thou, O Lord! speak (about them) truly (142)

Śrī Sadā-siva said

Those Brāhmanas, Ksatriyas, and other castes who are worshippers of the Brahma-mantra<sup>4</sup> should be known to be Yatis,<sup>5</sup> even thou they be living the life of a householder (143)

O Worshipped of the Kulas<sup>1</sup> those men who are sanctified by the rites of Pūrṇābhīṣeka<sup>6</sup> should be known and honoured<sup>7</sup> as Śaivāvadhūtas (144)

Both the Brāhma and Śaiva Avadhūtas shall do all acts in their respective states of life according to the way directed by Me (145)

They should not partake of forbidden food or drink unless the same has been offered to the Brahman or offered in the Cakra<sup>8</sup> (146)

O Beauteous One! I have already spoken of the way and Dharma of the Kaulas,<sup>9</sup> who are Brāhma Avadhūtas,

<sup>1</sup> Grhastha

<sup>2</sup> Bhiksuka

<sup>3</sup> See *Śakti and Śānta*

<sup>4</sup> See Chapter II and III

<sup>5</sup> Yatis—Self-controlled men, men who have subdued their passions

<sup>6</sup> See *ante*, Ch. X, 109-212

<sup>7</sup> Pūjaniya—or worshipped

<sup>8</sup> Circle of Worship - This sloka means—"Unless in the case of a Brāhma Avadhūta it has been offered to the Brahman, and in the case of a Śaiva Avadhūta it has been offered to the Cakra"

<sup>9</sup> Sādhakas of the Kaula Sampradāya See *Kulārnava*, II, 7 and 8

and of the Kaulas who have been initiated.<sup>1</sup> For Brāhma and Śaiva Avadhūtas, bathing, eating evening meals, drinking, the giving of charities, and if married marital duties should be done according to the way prescribed by the Āgamas (147-148).

The above Avadhūtas are of two classes, according as they are perfect<sup>2</sup> or imperfect.<sup>3</sup> Beloved! the perfect one is called Parama-hansa, and the other or imperfect one is called Parivrāt (149).

The man who has gone through the Saṁskāra<sup>4</sup> of an Avadhūta, but whose knowledge is yet imperfect,<sup>5</sup> should, by living the life of a householder,<sup>6</sup> purify his Self (150).

Retaining his caste-mark and practising the rites of a Kaula, he should, remaining constantly devoted to the Brahman, do Sādhana for attainment of the highest Knowledge (151).

With his mind ever free from attachment, yet discharging all his duty,<sup>7</sup> he should constantly repeat "Om Tat Sat," and constantly think upon and realize the saying, "Sah aham"<sup>8</sup> (152).

Doing his duties, his mind as completely detached as the water on the lotus leaf, he should constantly strive to

<sup>1</sup> *i e*, who have received Abhiseka, *i e*, Śaiva Avadhūtas.

<sup>2</sup> Pūrṇa, or complete.

<sup>3</sup> Apūrṇa, or incomplete

<sup>4</sup> Purificatory rites, etc

<sup>5</sup> Jñāna-durbala—one who has not realized the oneness of himself with the Supreme Self

<sup>6</sup> Literally, living among men—a life in the world. The married Avadhūta looks on his wife as a form of his Self as he is a form of herself "Marital duties" in vv 147-8 is Dārarakṣana.

<sup>7</sup> Duty=Ātmocita-karma which may mean acts which are fit for him or his position

<sup>8</sup> So'ham=I am He—*i e*, I am one with the Supreme

free his Self by the knowledge of Divine Truth<sup>1</sup> acquired through discrimination<sup>2</sup> (153)

The man, be he a householder<sup>3</sup> or an ascetic,<sup>4</sup> who commences any undertaking with the Mantra "Om Tat Sat," is ever successful therein (154)

Japa,<sup>5</sup> Homa,<sup>6</sup> Pratisthā,<sup>7</sup> and all sacramental rites,<sup>8</sup> if performed with the Mantra "Om Tat Sat," are faultless beyond all doubt (155)

What use is there of the various other Mantras? What use of the other multitudinous practices?<sup>9</sup> With this Brāhma-Mantra alone may all rites be concluded (156)

Ambikā<sup>10</sup> this Mantra is easily practised, is not prolix, and gives complete success, and there is no other way besides this great Mantra (157)

If it be kept written in any part of the house or on the body, then such house becomes a holy place<sup>11</sup> and the body becomes sanctified<sup>12</sup> (158)

O Deveshī! I am telling the very truth when I say that the Mantra "Om Tat Sat" is superior to the essence of essences of the Nigamas, the Āgamas, and the Tantras<sup>13</sup> (159)

<sup>1</sup> Tattva-jñāna

<sup>2</sup> Viveka=Faculty of distinguishing things by their properties, and classing them according to their real, and not apparent, nature In the Vedānta it is the power of distinguishing Truth from untruth, Reality from appearance

<sup>3</sup> Grhastha

<sup>4</sup> Udāsīna

<sup>5</sup> Recitation of Mantras See *Śakti and Śākta*

<sup>6</sup> Sacrifice to Fire

<sup>7</sup> Consecration

<sup>8</sup> Samskāras (see *op cit*)

<sup>9</sup> Sādhana (see *op cit*)

<sup>10</sup> Mother (see *op cit*)

<sup>11</sup> Mahā-tīrtha

<sup>12</sup> See *Tantra-Tattva*

<sup>13</sup> Punyamaya

This most excellent of Mantras, "Om Tat Sat," has pierced through the palate, the skull, and crownlock of Brahmā, Viṣṇu, and Śiva, and has thus manifested itself (160).<sup>1</sup>

If the four kinds of food and other articles are sanctified<sup>2</sup> by this Mantra, then it becomes useless to sanctify them by any other Mantras (161).

He is a King among Kaulas, who sees the Great Being<sup>3</sup> everywhere, and constantly makes Japa<sup>4</sup> of the great Mantra "Tat Sat" (i.e., Om Tat Sat), who acts as he so inclines,<sup>5</sup> and is pure of heart withal (162).

By Japa of this Mantra a man becomes a Siddha<sup>6</sup>; by thinking of its meaning he is liberated, and he who, when making Japa, thinks of its meaning, becomes like unto the Brahman in visible form (163)

This Great, Three-footed<sup>7</sup> Mantra is the cause of all causes, by its Sādhana<sup>8</sup> one becomes the Conqueror of Death<sup>9</sup> himself (164)

O Maheśānī<sup>1</sup> the worshipper attains Siddhi<sup>8</sup> in whatsoever way he makes Japa of it<sup>10</sup> (165).

He who, renouncing all rites, has been cleansed by the Saṁskāra<sup>11</sup> of a Śaiva Avadhūta, is no longer competent for

<sup>1</sup> They practised the Mantra and on becoming adept in it revealed it.

<sup>2</sup> Śodhita

<sup>3</sup> i.e., the Ever-Existent Brahman

<sup>4</sup> Repetition (see Introduction).

<sup>5</sup> Svecchācāra (see p. 53, note 2).

<sup>6</sup> i.e., One possessed of the Siddhis, of one or some of them. Here, one who has mastered the Mantra and reached his goal

<sup>7</sup> Tri-pada

<sup>8</sup> See *Śakti and Śākta*

<sup>9</sup> Mrtyum-jaya, or Śiva

<sup>10</sup> As thus—Whether he says Om Tat Sat, Om Sat, Tat Sat, Om, Tat, Sat

<sup>11</sup> i.e., Pūrṇābhiseka, which qualifies one to be a Śaiva Avadhūta

worshipping the Devas, performing the Śrāddha of the Pitris,<sup>1</sup> or for honouring the Rsis<sup>2</sup> (166)

Of the four classes of Avadhūtas, the fourth is called the Hamsa (Parama-hamsa) The other three both practise yoga and have enjoyment They are all liberated and are like unto Śiva (167)

The Hamsa should not have intercourse with women, and should not touch metals Unfettered by restrictions, he moves about enjoying the fruits of his meritorious acts done in previous lives<sup>3</sup> (168)

The fourth class,<sup>4</sup> removing his caste-marks and relinquishing his household duties, should move about in this world without aim or striving<sup>5</sup> (169)

Always pleased in his own mind, he is free from sorrow and illusion, homeless and forgiving, fearless, and doing harm to none (170)

For him there is no offering of food and drink (to any Deva), for him there is no necessity for dhyāna or dhārana,<sup>6</sup> the Yati<sup>7</sup> is liberated, is free from attachment, unaffected by all opposites,<sup>8</sup> and follows the ways of a Hamsa<sup>9</sup> (171)

O Devī! I have now spoken to Thee in detail of the distinctive marks of the four classes of Kula-Yogīs, who are but images of Myself<sup>10</sup> (172)

By seeing them, by touching them, conversing with them, or

<sup>1</sup> See *Introduction to Tantra Sastra*

<sup>2</sup> See *ibid* The meaning is that such a one is above such observances

<sup>3</sup> Prārabdha—literally, that which has been commenced

<sup>4</sup> I.e., the Parama hamsa

<sup>5</sup> Nishkalyāṇa and Nirudyama

<sup>6</sup> See *ibid*, sub voce "Yoga"

<sup>7</sup> Self controlled

<sup>8</sup> Nir-dvandva—that is, heat and cold, love and hate, etc

<sup>9</sup> Highest class of ascetic

<sup>10</sup> Mat svarūpi



My Beloved! how holy are the Kaulas! They are like the images of the holy places. They purify by their mere presence even the Candālas and the vilest of the vile (181)

As other waters falling into Gangā become the water of Gangā, so all men following Kulācāra reach the stage of a Kaula (182)

As water gone into the sea does not retain its separateness, so men sunk in the ocean of Kula lose theirs (183)

All beings in this world which have two feet,<sup>1</sup> from the Vipra<sup>2</sup> to the inferior castes, are competent for Kulācāra (184)

Those that are averse to the acceptance of Kula-Dharma, even when invited, are divorced from all Dharma and go the downward path (185)

The Kulīna who deceived those men who seek for Kulācāra shall go to the hell named Raurava (186)

That low Kaula who refuses to initiate a Candāla<sup>3</sup> or a Yavana<sup>4</sup> into the Kula-Dharma, considering them to be inferior, or a woman out of disrespect for her, goes the downward way (187)

The merit acquired by a hundred Abhisekas,<sup>5</sup> by the performance of a hundred Purascaranas,<sup>6</sup> ten million times that merit is acquired by the initiation of one man into the Kula-Dharma (188)

All the different castes, all the followers of the different Dharmas in this world, are, by becoming Kaulas, freed from their bonds, and go to the Supreme Abode (189)

The Kaulas who follow that Saiva-Dharma are like places

<sup>1</sup> As opposed to the quadrupeds and the quadrumanī. Here it means all men and women

<sup>2</sup> A Brāhmana

<sup>3</sup> A very low caste

<sup>4</sup> Here used generally for non-Aryan. The Greeks specifically were so called

<sup>5</sup> See *Introduction to Tantra Sastra*

<sup>6</sup> See *ibid*



pleasing them, men earn the fruit of pilgrimage to all the holy places (173)

All the shrines and holy places which there are in this world, they all, O my Beloved<sup>1</sup> abide in the body of the Kula-Sannyāsī<sup>1</sup> (174)

Those men who have worshipped Kula Sādhus<sup>2</sup> with Kula-dravya<sup>3</sup> are indeed blessed and holy, have attained their desired aim, and have earned the fruit of all sacrifices (175)

By mere touch of these Sādhus the impure becomes pure, the untouchable becomes touchable, and food unfit to be eaten<sup>4</sup> becomes fit to be eaten. By their touch even the Kīrātas,<sup>5</sup> the sinful, the wicked, the Pulindas,<sup>6</sup> the Yavanas,<sup>7</sup> and the wicked and ferocious,<sup>8</sup> are made pure, who else but they should be honoured<sup>9</sup> (176–177)

Even those who but once worship the Kaulika Yogī with Kula-tattva<sup>9</sup> and Kula-dravya<sup>9</sup> become worthy of honour in this world (178)

O Thou with the lotus face<sup>1</sup> there is no Dharma superior to Kaula-Dharma,<sup>10</sup> by seeking refuge in which even a man of inferior caste becomes purified and attains the state of a Kaula (179)

As the footmarks of all animals disappear in the footmark of the elephant, so do all other Dharmas disappear in the Kula-Dharma (180)

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<sup>1</sup> Kaula ascetic, or Avadhūta

<sup>2</sup> Holy men

<sup>3</sup> Wine, etc

<sup>4</sup> By reason of its having been cooked or touched by a low caste man, or for any other cause

<sup>5</sup> Hunters—a low caste

<sup>6</sup> Pulindas are a class of Candālas, one of the lowest castes

<sup>7</sup> Foreigners, Barbarians

<sup>8</sup> Krūra

<sup>9</sup> Bhāratī says—the first is meat, etc., and the second wine, etc

<sup>10</sup> See *Introduction to Tantra Sastra* Of the Kaula-Tāntrika division of worshippers

the Samhitās, and the various other Tantras, as by knowing this Tantra one knows all (199)

All the most secret rites and practices and the most excellent knowledge<sup>1</sup> have been revealed by me in reply to Thy questions (200)

Suvratā<sup>2</sup> as Thou art my most excellent Brāhmī Śakti, and art to me dearer than life itself, know Thou that the Mahā-nirvāna Tantra is likewise (201)

As the Hīmālaya is among the Mountains, as the Moon is among the Stars, as the Sun is among all lustrous bodies, so this Tantra is the King among Tantras (202)

All the Dharmas pervade this Tantra It is the only means for the acquirement of the knowledge of Brahman<sup>3</sup> The man who repeats himself or causes others to repeat it will surely acquire such knowledge (203)

In the family of the man in whose house there is this most excellent of all Tantras there will never be a Pasu<sup>4</sup> (204)

The man blinded by the darkness of ignorance, the fool caught in the meshes<sup>5</sup> of his actions, and the illiterate man, by listening to this Great Tantra, are released from the bonds of karma (205)

Paramesānī<sup>1</sup> reading, listening to, and worshipping this Tantra, and singing its praise, gives liberation to men (206)

Of the other various Tantras each deals with one subject only There is no other Tantra which contains all the Dharmas (207)

The last part contains an account of the nether, earthly, and heavenly worlds<sup>6</sup> He who knows it (along with the first) undoubtedly knows all (208)

<sup>1</sup> Tattva jñāna

<sup>2</sup> Virtuous one

<sup>3</sup> Brahman-jñāna

<sup>4</sup> See *Introduction to Tantra Sastra* Here it means one ignorant of divine knowledge

<sup>5</sup> See Bhagavad gītā iv, *pari-passu*, also Śiva Samhitā, chap. 1, verses 4-9

<sup>6</sup> Pātāla cakra, Bhū-cakra, and Jyotish cakra respectively

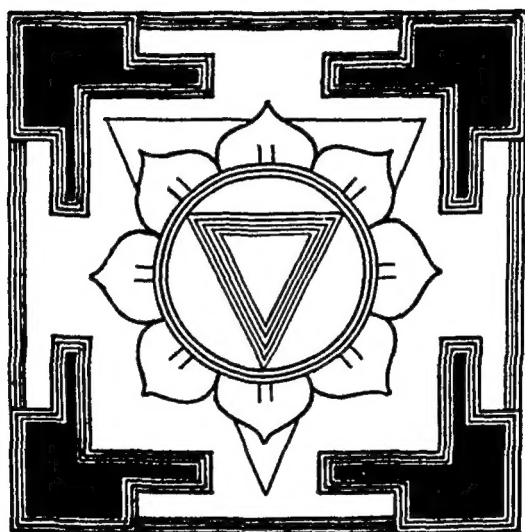
The man who knows the second part with this book is able to speak of the past, present, and future, and knows the three worlds (209)

There are all manner of Tantras and various Śāstras, but they are not equal to a sixteenth part (in value) of this Mahā-nirvāṇa Tantra (210)

What further shall I tell Thee of the greatness of the Mahā-nirvāṇa Tantra? Through the knowledge of it one shall attain to Brahma-nirvāṇa (211).

End of the Fourteenth Joyful Message of the First Part of the Mahānirvāṇa, entitled, "The Consecration of Śiva-linga and Description of the Four Classes of Avadhūtas"

THE END



YANTRA OF SMASĀNA KĀLĪ



